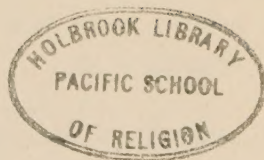


Vol. XI.

THE JAPAN CHRISTIAN QUARTERLY

1936



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(Photo by G. W. Schroer)

A Public Health Nurse in Northeast Japan



(Photo by G. W. Schroer)

*An angel paused in his onward flight
With a seed of love and truth and light,
And he cried, "O where
May this seed be sown
To bear most fruit when it is grown?"
The Saviour heard, and said as He smiled,
"Plant it for me in the heart of child."*

(Author Unknown)

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JANUARY 1936

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Editorial Notes

MACHINERY AND MORAL PASSION.

A Christian journalist, with a sense of humor, recently wrote an arresting article in a church paper on the subject, "A Moratorium on Machinery." In it he suggested closing all theological seminaries and religious training schools for a period of five years, releasing the staffs of most church boards and making the survivors merely disbursing offices for the expenditure of funds voluntarily contributed, and for five years releasing the local congregations from all overhead denominational direction.

"The whole drastic proposal (he concludes) is based upon the fundamental Protestant conception that religion is primarily a matter of the individual's personal relation to God. There really is no more Christianity in the land than is embodied in the faith and character and service of men and women in their personal capacity. To throw all responsibility for loyalty and worship back upon each individual would have somewhat the same effect that entrance upon maturity has on irresponsible youth. Spiritual religion would have a rebirth; and worldly mechanism would be sloughed off. Discipleship to Jesus would mean more than membership in an organization: The fires of vital faith would be rekindled in human hearts which know themselves to be answerable to their Lord for their own religious state and for their own faithful service."

If these good ends were attainable the means suggested might

be worth trying, but the chances are that after the radical treatment proposed the church would find itself without either worldly mechanism or vital religious faith. Machinery exists in order to further some end, and in the case of a religious organization, machinery usually comes into being as a result of a wave or moral passion. In the nineteenth century tide after tide of moral earnestness swept over the home church, leaving in their wake our Boards of Education, Temperance, Sunday Schools, Home Missions, Foreign Missions, the Tract Societies, and all the rest. The tragedy is that moral passion recedes, leaving behind it the machinery which was created to give it form and direction.

In the case of Foreign Missions a huge and elaborate mechanism has been built up to support the original impetus, and today is left standing after much of the initiating moral passion has spent itself. We who are part of the machinery (and every missionary is) should be the last to blink that fact. In truth, our efforts for the past decade to make Missions appeal to the home church, and the efforts of our superiors to reevaluate, restate, rethink, and reaffirm the missionary enterprise are tacit admissions of the fact.

It is obvious today that we have gone about as far as reorganization and restatement will carry us. The machinery is sufficient and efficient—and it stands awaiting the dynamic touch of moral passion. The church must re-feel Missions before the old wheels will move again. And there seems to be little chance of the moral passion of the home church being aroused by means of any of the new emphases and restatements that have thus far been proposed.

The general blood-pressure of the church is sub-normal, and when and how it will rise again, and what factors will force it to do so is one of the mysteries of the Kingdom of Heaven. And when the moral thermometer rises again we may not assume that it will eventuate in a new passion to take the gospel to foreign lands. Rather we pray and hope that it will come in a surge of new and profound convictions concerning Christianity and the state; the Christian conscience and war; social reorganization and the demands of Christian brotherhood—for without these emphases the church will no

longer be able to hold its own in modern society.

What then of the missionary and the machinery built up to sustain and support him? He stands or falls, not as part of a movement or department in the church, but as an individual who participates in the vital life of the reawakening. The tides of moral passion will not limit themselves to one nation or one continent, but will sweep over the Christian world. The gospel has been taken to all the world. The question hereafter will be the sort of life that will be built up as missionaries and Christians of the nations of the world share together in the unifying truth which is in Christ.

We say therefore, let the machinery that will not stand the strain, go. Let the institutions that have been built up in foreign lands, go if need be. But keep the missionary in as close touch as possible both with the younger church in which he works and the local groups of Christians who send him to the field. The future calls not for movements, drives, apportionments, campaigns, but for men, men on fire with spiritual expectancy, men in all lands awaiting for the coming of the New Day!

KAGAWA IN AMERICA.

As these words are being written, Toyohiko Kagawa has again become one of the most discussed persons on the North American continent. Beginning with addresses at the Nashville Methodist Young Peoples' Conference and the Indianapolis Student Volunteer Convention, Kagawa is following a program of speaking and traveling that would dismay men of greater strength and less faith than he is endowed with.

It did not require the efforts of the immigration officials who attempted to debar him from entrance because of the condition of his eyes, to call attention to his arrival and raise the hopes of the Christian people in his visit. Seldom has a Christian from another land been awaited with such expectancy! Some of the hopes centered in him are expressed in the following paragraphs from the "Federal Council Bulletin":

"The presence of Toyohiko Kagawa in America during the next

few months should prove a spiritual blessing to our people in many ways. He will be a great evangelistic influence, bearing witness to the transformation which Christ has wrought in his own life and calling others to Christian discipleship. He will be a living illustration of the significance of the foreign missionary movement, for, apart from it, there would be Christian Kagawa no today. He will be a powerful stimulus to making the Christian religion a more vital force in our social and economic life. Perhaps no one in our generation has devoted himself more selflessly to the masses of the people or showed more clearly what Christianity means for the redemption of society.

"One of the special points which, it is reported, Dr. Kagawa desires to emphasize during his American visit is the opportunity of the Church in connection with consumers' cooperatives, which he regards as a practical expression of the Christian ideal of love in economic terms. His leadership along this line in Japan has been noteworthy. While here he is to hold a conference, sponsored by the Federal Council of Churches, on the relation of the Church to the cooperative movement."

Edwin Markham, the patriarch of American poets, has greeted Kagawa's arrival by publishing the following sonnet, which, although lacking in certain insights, expresses beautifully and well the social meaning of Kagawa's life and message:

"I hail you, Kagawa, son of the One on high,
Great social dreamer, rebel against wrong.
Whenever I see your name I rise to song:
You are the leader sent from the watching sky,
Greater than Gandhi, greater than Hu Shih.
Proclaim the Brother-World, for in your voice
Is strength to endure and strength to make the choice.
In your strong cry we hear the Father-cry.
"You build the hope of nations, and we sing:
You see the Hero of the Cross supreme
Above this chaos as the world's one dream.
Hold firm, great comrade, cry one crowning thing:

'God and the People!' For these words we wait:
This is our blazon, our apostolate."

STUDENT VOLUNTEER QUADRENNIAL.

Announcements and reports from the twelfth Quadrennial Convention of the Student Volunteer Movement, held at Indianapolis from December 28th through January 1st, arouse mingled feelings in the heart of the missionary. There come nostalgic recollections from the past, echoes from Nashville or Kansas City or Toronto, and a feeling that the high spiritual experiences of the past can never be reached again amid the differing conditions of our time. There come also doubts—doubts whether, after all, the Student Volunteer technique and message are sufficient to recapture the mind of youth for the cause of foreign missions, doubts whether in an age of depleted finances a large accession of missionary volunteers is an asset or liability.

The Student Volunteer Movement has in the past sometimes made the error of trimming its sails too closely to the varied and inconstant winds of student opinion. There has also been a temptation to interpret missions from the standpoint of a career or to disguise an essentially religious call in terms of world-friendship, expanding cultures or the sharing of experiences. This year, however, there was a forthrightness about the presentation of the world mission of Christianity, which gave much promise for the future. The shallow humanism of the now almost forgotten Laymen's Commission—if it was present—did not lift its head on the program.

The leaders of the Convention may be congratulated on securing as speakers and seminar leaders, men who are at once thoroughly Christian, aggressively modern and sternly realistic in their interpretation of religion. William Temple, Rheinhold Niebuhr, John A. Mackay, Henry P. Van Dusen, Richard Roberts—such men may not be qualified to preach a new crusade, but they are eminently prepared to make thinking young people face the "question as to the quality of individual life and the type of society that are universally valid for human kind"—which is stated as one of the objects of the Con-

vention.

Therefore, although we many not expect the missionary movement to be reborn at Indianapolis or the youth of America to flock in a mass to the standard of the cross, we can expect nothing but good to come from such an earnest and thoughtful facing of the issues involved when Christianity faces a world of conflicting loyalties.

A CALL TO PRAYER.

The Call to Prayer issued in preparation for the Student Volunteer convention is one that every missionary should keep before him during the year that lies ahead.

"Unmistakable signs point to the close of an era. Another in which passionate and conflicting forces are seeking to conscript the allegiance of all men, is about to be born. In this situation we should pause and ask ourselves what values are abiding and lifegiving. Accordingly, to all who are concerned in the Christian world mission we bring a call to prayer for insight, honesty, and courage in the fullest realization of the Convention objectives:

1. To probe with ruthless realism the inner character of the world's suffering and confusion.
2. To confess the presence in ourselves of the same factors which have made the world what it is.
3. To appraise the new crusading forces which are increasingly conscripting men's allegiance.
4. To discern, through a more vivid perception of God's eternal purpose disclosed in Christ, His intention for our generation.
5. To grasp the significance of the world fellowship of the Christian church in the fulfillment of this intention.
6. To discover how each one may find his place in the world mission of Jesus Christ."

The Spiritual Awakening of The Church

C. J. L. BATES

"It is time for the judgment to begin with the household of God." (I Peter 4:17) As we read these words, it is difficult to realize that they were written 1900 years ago. They sound so fitting to our own time. But they were first written to the young churches that were scattered throughout the Greek world as a result of the persecution of the Christians in those early days. The testing time was upon them; they were being tried as by fire, and indeed at times literally by fire. Persecution, suffering, martyrdom, death were their bitter portion. But through it all they were exhorted to "brace up your minds, keep cool, and put your hope for good and all in the grace that is coming to you at the revelation of Jesus Christ," as those born anew to a life of hope, an unscathed, inviolate, unfading inheritance," "ransomed not by silver and gold from the futile traditions of their past but by the precious blood of Christ."

"You are the elect race, the royal priesthood, the consecrated nation, the People who belong to Him, that you may proclaim the wondrous deed of Him who has called you from darkness to his wonderful light."

"Beloved, as sojourners and exiles I appeal to you to abstain from the passions of the flesh that wage war upon the Soul. Conduct yourselves properly before pagans so that in all their slander of you as bad characters, they may come to glorify God when you are put upon your trial, by what they see of your good deeds.

"Now the end of all is near. Steady then, keep cool and pray! Above all, be keen to love one another. Be hospitable to each other and do not grudge it. If any one preaches, he must preach as one who utters the words of God."

"Beloved, do not be surprised at the ordeal that has come to test you. You are sharing what Christ suffered. None of you must suffer as a murderer or a thief or a bad character or a revolutionary; but if a man suffers for being a Christian, he must not be ashamed; he must rather glorify God for that. It is time for the judgment to begin with the household of God, and if it begins with us, what will be the fate of these who refuse obedience to God's gospel?"

How simple how direct, how fitting these words are to our own present conditions! How many there are today who feel that the end is near. How many there are in Ethiopia today for whom the end is indeed very near! How many there are the world over who feel the imminence of a coming doom upon our present social order! On all sides we hear prophesies of the end of the age and the coming of a new day. The sense of Crisis is upon us as it was upon the early Christians.

So has the world moved forward through the ages, not by any easy-going evolutionary process—if such there be at all, but by cataclysmic, catastrophic crises. How terribly we have been misled by smooth superficial pseudo-scientific theories that made the ages slip so easily from stone-age to ice-age, from bronze-age to iron-age with all the simplicity of a moving picture unfolding before our eyes. But it was not ever thus. "The whole creation groaneth and travaileth in pain." That is the true story of the universe. It is a story of suffering, of travail, of burning heat and freezing cold, of tidal wave, earthquake and volcanic eruption, of the birth of new species and the destruction of old. Thus was creation accomplished.

And it is thus too that our redemption was achieved—ransomed not by silver and gold but by the precious blood of Christ, the eternal Son of God. It is a great mystery—the mystery of creation and the mystery of redemption. "Even prophets have searched and enquired about that salvation. . . . The very angels long to get a glimpse of these things."

And now judgment is come to the household of God. The Church is being tested and tried and in many respects, in many places, in many points found wanting. On all sides we hear criticism

of the Church. We resent it sometimes, and rise in its defence. That may at times be necessary. We read in 1 Peter 3-15, "Always be ready with a reply for any one who calls you to account for the hope you cherish, but answer gently and with a sense of reverence; see that you have a clean conscience so that, for all their slander of you, these libellers of your good Christian behaviour may be ashamed. For it is better to suffer for doing right than for doing wrong."

I am not joining in with the critics of the Church. I am in the Church. I love the Church more than my own life. It is my very life. I think of the Church as the very body of Christ and have no other ambition than to be one of its members. But I am aware of the criticism of the Church and believe that the criticism must be hearkened unto and carefully weighed and considered.

In Russia the Church has been rejected—not wholly, it may be, but largely so. What an amazing phenomenon! Russia the land of churches! The most familiar sights on the Russian landscape were the beautiful Orthodox churches. I shall never forget the thrilling sight of Moscow in the early morning with the sun shining on its domes of copper and silver and gold. I spent an hour or more in the great Church of our Saviour there, built to commemorate the deliverance of that sacred city from Napoleon. That wonderful structure cost 20,000,000 roubles. I shall never forget the paintings by Veratshagin nor the glorious singing of the male choir at vespers, with the rich deep bass reverberating through the domes and arches. There is no such singing elsewhere. And that wonderful monument to the glory of God, and to the deliverance from the invader, has been pulled down to give place to a great Soviet office building. I am making no criticism either of the Church in Russia or of the action of the Soviet authorities. That is too difficult a question for the present time and place. But judgment has come to the Church in Russia, and that judgment has found the Church wanting—wanting in ability to meet the needs of the hour, wanting in courage to face the persecutions and trials of the hour. No doubt there have been martyrs for the Church during these trying days. None the less Com-

munism has supplanted the Church of Christ to a great extent in that land of churches.

And what is the condition in other lands; on all sides we hear that the church is not meeting the situation. In England fortunately among the leaders in the Socialist and Labor movement there are many Christians such as the late Arthur Henderson, George Lansbury, Miss Maude Royden and others. But it is not generally so in other countries. For the most part labor is outside of the churches and the membership is made up of agricultural, commercial and professional classes. And to an increasing extent the intelligentsia and the youth are not numbered in the Household of God.

One of the facts that affects some of us very greatly is that great decline in contributions to Foreign Missions. In my own Church ten years ago, the Board of Foreign Missions spent over one million dollars. That was in 1926. This year the estimated expenditure has been fixed at ¥450,000. Why this decline in missionary givings? No doubt the financial depression is partly to blame. "But admitting all that can be said as to the difficulties that the still-continuing financial crisis has put in the way of the Church in its efforts to do its work, it is not that chiefly or really that is the matter with us or that has brought on us as a Church the distressing situation," that confronts us. "For some reason there has been a *very definite sag* in the convictions of many of us in regard to the work which we as a Church are attempting, not only in Foreign Missions, but in the whole board scope of our endeavor. We do not believe in it with the same assured *certainly* that we once did and we have not been giving ourselves to it with the abandon and enthusiasm of a positive commitment that we ought to have. . . . The Christian Church stands in sad need today of a much more positive conviction of the value and need of its own work. . . . We are sure that there must be some deep and heartfelt repenting, and that a reconsecration must follow, that will make demands upon us such as we have not been dreaming of during these past few years. We have come to a day of the Lord in our history and very great things depend upon how we shall meet it."

These are not my words but are quoted from an editorial in a recent copy of the New Outlook, the official organ of the United Church of Canada. They are words pregnant with meaning. "There has been a very definite sag in the convictions of many of us in regard to the work of the Church." "We do not believe in it with the same assured certainty that we once did." "We have not been giving ourselves to it with the abandon and enthusiasm of a positive commitment that we ought have."

These words constitute a judgment and a confession. What we need, the editor of the Church paper affirms is repentance and reconsecration. "It is time that judgment should begin with the household of God." Yes, that judgment should begin, and it should begin with ourselves and be made by ourselves who are members of this household. This is no time for self-defence, no time for an apologia. It is a time for self-examination of the Church and of ourselves as members of the Church of Christ. There has been a sag in conviction. There has been decline in certainty. There has been a loss of enthusiasm. This is the analysis, the diagnosis of the editorial I have just read. Is it correct? I greatly fear it is. Whatever may have been the causes of this sag in conviction, this decline in certainty, this loss of enthusiasm and abandon, there can be no question as to the fact. In our preaching we have substituted "I think" for "I know". We have not been declaring the eternal verities, but the ephemeral probabilities. We have temporized with the spirit of the age and failed to declare the spirit of the ages. We have not been declaring that there is no other name given under Heaven whereby men must be saved but the name of Jesus Christ, our Divine Lord and Saviour. We have been absorbed in theologies when what people needed was religion. We have made man the measure of all things and left God out of count. We have rejected the supernatural and the miraculous and tried to rationalize our faith and conduct. We have pooh-hoohed the Devil and belittled the fact of Sin. We have been nurturing the Christians but we have not been saving men from Sin. In fact we have not been talking much about Sin lately and have not felt the need of Salvation. But men and wo-

men have been sinning just the same. Crime has run riot. A whole new vocabulary of crime has been produced, bootlegging, hijacking, racketeering, kidnapping with all the corresponding facts. Divorce is increasing to such an appalling extent that a Methodist bishop in America recently declared that not over 50% of the young people seeking marriage even intended to live together till death should part them. What tragedies of broken hearts and homes! But why enumerate? We all know these facts and know that beneath all these is the fundamental fact of Sin.

We are greatly interested in social and economic reconstruction these days and rightly so. But what is the matter with our present system? Is it not selfishness and greed? And what are these but sins? We are clamouring for peace and the abolition of war. But what is it that makes war? It is Sin extended into international affairs, the sin of ambition, of acquisitiveness or of selfish holding on to more than we need when others have not enough.

What has the household of God to do with these things? Much. It is our duty, our work, our function in society to carry on the work of Christ in the world. And what was that? The angel said to Joseph, "Thou shalt call his name Jesus for he shall save his people from their sins."

At a recent conference on Rural Work held in Kobe a paper was read that expresses this relation in clear and unmistakable language based on experience.

"I would like it understood at the outset that the most practical work that can be done is the changing of individual lives, and there is nothing to bring about a real right-about-face other than the saving power of our Lord Jesus the Saviour. Other methods have been tried and have seemed to bring about good results but the end is usually failure. Co-operatives have been formed, communes established, social service undertaken, numerous reforms enacted; but without a change of heart on the part of the individuals concerned they get nowhere."

The fundamental work of the Church is the reformation of society through the regeneration of individuals. That is the only

way to make a new world. And that can be accomplished only through the conviction and confession of sin, and conversion and consecration to Christ and Christian service.

The Church's first business is not to provided entertainment nor instruction in secular affairs, but salvation. That is its unchallenged field, and it will be judged, commended or condemned on that issue. We need a more thorough-going message. It has been said that "we have been inoculated with a mild type of Christianity which has prevented us from taking the real thing." Is it possible that there may be some truth in that? James Russell Lowell wrote, "They enslave their children's children who make compromise with Sin." The church has been accused of compromise, compromise with big business, compromise with the war makers compromise with Nationalism. Our Master said, "you cannot serve God and Mammon." The way of compromise is the easy way. Sometimes any other way seems not only difficult but impossible. Once that other way led to Calvary. "Should not the servant tread it still?" One of the points of the Oxford Group Movement is its insistence on "the four absolutes—absolute honesty, absolute purity, absolute unselfishness and absolute love." This is criticised by many. But why? If not absolute, then what? John Wesley preached Christian Perfection and Scriptural holiness with great power and wonderful results. Our Lord Jesus said "By ye therefore perfect", and St. Paul recognized perfection as the goal even though as yet unattained. The way of Christ is not the "Doctrine of the Mean" of Aristototele or "the Middle Way" of Confucius, but the Perfect Way. May he give us Grace sufficient to walk in it!

What is it that has made Kagawa the prophet of this age? It is his complete abandonment to Christ, his passion to realize again the meaning of the Cross in his own life, and the application of that spirit to the solution of the problems of poverty and sin in society.

Is not that the standard of judgment for the church as a whole, for its ministers, for its members, for you and for me? What is necessary above all else at this time is a re-examination of our own individual hearts and lives, a frank recognition and an honest confes-

sion of our own sins, a complete surrender to Christ and consecration to His service. Thus may we stand in the day of judgment. Thus may we witness to the power of His Spirit in the Church and thus may we enable the Church to accomplish its divine mission of salvation in the World.

This is the spiritual awakening that the church in Japan and everywhere else needs. And this awakening must begin in me. That is the most valuable thing that I have learned from the Oxford Group Movement. To say this is not cant nor excessive humility but simple honesty. As I look back over the thirty-three years of my ministry in this country I am appalled at the paucity of results in the saving of souls and the changing of lives that I have to show. I have comforted myself with the apologia that my work was to sow the seed and that God would take care of the harvest. But I have come to see that I have been dodging the issue, that I have not been witnessing to the saving power of the Spirit of Christ in my own life either in word or deed as clearly and as convincingly as I both should and could have done.

I have no criticism to make of the Church whether in Japan or elsewhere that I am unwilling to make of myself. We are all tarred with the same brush. But I have been challenged and that challenge I cannot escape. The challenge is "Are you changing lives?" Judged by that standard I can only say with contrition "I have left undone the things I ought to have done." Am I wrong in thinking that this same test should be applied to the whole church at the present time? For I am convinced that nothing less than a changed attitude to life in all its varied aspects will meet the needs of this new day. Once more it is the time of judgment.

That there are signs of awakening to the seriousness of the present crisis there is abundant evidence. Is not this the real significance of the outbreak of Barth, and the profound impression that his pronouncements have made upon the whole Christian world? He has challenged the church and the ministry of the church in no ambiguous terms. "The situation of crisis in the church has not yet been impressed upon us with sufficient intensity." And again more specific-

ally, "So far as we know, there is no one who deserves the wrath of God more abundantly than the ministers. We may as well acknowledge that we are under judgment." I wonder if we can dismiss these words as having meaning only for the church in Germany or whether we many not find in them a challenge to ourselves?

"Have we not been refusing to admit that judgment must begin at the house of God?" I am fully convinced that the great need of the church to-day is to go into retreat and to examine itself frankly and fully, which just means that you and I and the ministry and membership of the church should examine ourselves in the light of the Sermon on the Mount and the teaching of the New Testament throughout and humbly submit ourselves to the discipline of the Holy Spirit whatever that may mean. For myself I have found this challenge and discipline through the example of Kagawa, the fellowship of the Oxford Group Movement and the teaching of Karl Barth. We live in great days, days of crisis, days of searching judgment and days of the visitation of the Spirit. May God grant that we may not miss the day of His visitation.

Not to the Wise and Prudent

SNEED OGBURN

You show me flowers and wondrous hills,
And rivers, rocks, and mountain rills,
And fields of grain, and mossy mills:
Oh, let me show you Love's first best,—
A helpless Babe on mother's breast!

See! Here are temples aged with shade,
And there're the cloistered priest and aid,
Before them perfect incense laid:
He gives himself to good and bad.
Oh, how his presence makes men glad!

You tell me tales of long ago
Of men who fought and slew their foe,
Who for revenge smote blow on blow:
His words make men forget their food;
He dies himself to make men good!

You show me flaming flags unfurled:
His Spirit woos and wins the world!

Newspaper Evangelism As Related To Rural Work

DANIEL C. BUCHANAN

Some thirteen years ago we were sent by our Mission for evangelistic work to Wakayama Prefecture. We soon found that many of the time-honored methods of evangelistic work such as establishing churches, examining candidates for baptism, administering the sacraments, and in other ways caring for Christian groups in cities and towns were closed to us. The urban groups had their own pastors or evangelists who felt quite able to take care of their charges. Very seldom except in a monetary way was the missionary asked to help. This we found to be equally true when we moved to Kyoto three and a half years ago.

I. WHY WE STARTED THE WORK OF NEWSPAPER EVANGELISM IN RURAL DISTRICTS.

1. In contrast to the somewhat closed condition of urban districts to missionary evangelistic endeavor, we found a wide field and a great need for evangelistic work in the country. In Wakayama Prefecture alone there were hundreds of villages and rural centers where no Christian work was being done. 2. There was an unrest among the youth. They wanted something more worthwhile and satisfactory in religion than what the village *tera* or *miya* offered. Many of the letters received from thoughtful young men and women revealed an earnest search for God "if haply they might find him." 3. In rural districts there is still a widespread prejudice against Christianity. It is still the heretical religion and many mistaken ideas are held about it. To break down these barriers and to present Jesus Christ in all His beauty and strength is the work of the evan-

gelistic missionary. The first approach can most often be easily made by means of the daily paper in which a Christian article has been inserted. 4. The financial consideration was also one that started us in the work of newspaper evangelism in rural districts. To start a *kogisho* ("preaching hall") in a village, pay for rent, light, incidentals, and the salary of the evangelist including itineration expenses, would cost at least ¥100.00 per month. For less than that sum we started and kept on our work of newspaper evangelism, entered scores of villages with the Gospel message, came into contact with hundreds of people, wrote and received annually thousands of letters, loaned hundreds of Christian books, and personally distributed tens of thousands of tracts. Our work has grown so rapidly that now including the salary of my excellent Japanese coworker, it costs something over ¥100.00 per month. Yet we feel that the investment is eminently worthwhile. Since starting this type of work nearly eleven years ago hundreds of Christian articles and advertisements have been put in the daily newspapers, thousands of applications for Christian literature and instruction have been received, nine hundred and fifty have joined our association, get free use of our loan library of 1800 volumes, and receive gratis our monthly magazine. Some of our members have died since joining, others have moved away and have neglected to send us their new addresses, and a comparatively small number have resigned from our association. At present we are in active touch with about six hundred and fifty members. This is certainly enough to keep the missionary and his Japanese associate happy and busy.

II. HOW NEWSPAPER EVANGELISM CAN HELP AND HAS HELPED IN THE CHRISTIANIZATION OF RURAL JAPAN.

1. In the Broadcasting of Christian Ideas and Ideals. We read much these days about the power of the printed page. This fact has been used by the militarists and the result has been the various Army Pamphlets that have been distributed in large numbers, especially in rural regions. During the past fifty years education has

made such rapid progress that illiteracy has practically been stamped out. Hence a nation of readers eagerly awaits the ideas of the leaders of this generation. Should not Christianity take advantage of this fact and present its claims in newspapers, magazines, pamphlets and tracts? It is true that what one reads in print often makes a deeper impression than what one hears. Our office has received many letters telling of the strong impression made on the reader by some Christian article in a magazine or newspaper. Rural sections are exceedingly conservative and cling tenaciously to old customs and ideas. However, in this section of Japan, nearly every household has access to some newspaper or magazine which brings it into contact with the outside world. Libraries and Reader's Clubs are being established in Village Offices and Young Men's Association Halls. Many young farmers and their wives are very much alive to present-day thought and conditions. To such Christianity should be presented as the solution of individual, social and international problems.

In presenting Christian truth care must be taken not needlessly to antagonize the followers of other religions. Our work must be not so much destructive as constructive. Of course evil and untruth, wherever it is and in whatever form, should be unflinchingly attacked, but we must remember the injunction of our Lord to be "as wise as serpents and as harmless as doves". His teachings must be presented as the fulfilment of all that is highest and best in other religions. Much harm to our cause and a great deal of misunderstanding will result if, for example, Buddhism *per se* is attacked. The following is a case to that point.

Last month the writer was visiting in a rural section some five hours by rail and bus from Kyoto City. There was one faithful Christian, a midwife, who had formerly had a flourishing Sunday School in her home. Five years ago, eighty children regularly gathered to learn Bible verses and Christian hymns, and a small group of adult inquirers was formed. Then a young pastor from a neighboring town came and strongly attacked Buddhism. The statements he made and the attitude he took showed more zeal than sense. This

the Buddhists bitterly resented. The five temples of the community brought pressure to bear upon the primary school teachers, the village fathers, and the homes of the children with the result that the Sunday School was forced to close. The next Sunday when an attempt was made to gather the children together, the primary school teachers, stood outside the door of the midwife's home and spoke to each child as he started to enter, forbidding him to go to Sunday School, and threatening bad marks in his daily school work and further punishment, should he insist on following and studying the Jesus religion. So much resentment and bitter feeling was stirred up at that time, that to this day no hall or private house can be secured for Christian services.

2. In Winning Individuals to Christ. This, after all, is the method our Lord largely used in the work of His Kingdom. Men and women, boys and girls must be brought face to face with the personal claims of Christ. The interest of the individual is often aroused when he sees in a newspaper or magazine a Christian article or advertisement of free literature. In the rural section in which he lives he is often too far from a Church to attend its services, or because of the opposition of relatives, or because of ill health he cannot go. Hence he writes to our office, receives our free literature, joins our Reader's Club, and for some time regularly corresponds with us. By means of a questionnaire which we ask our members to fill out and return and also through the letters received we know a good deal about a member before we visit him. Before calling we write asking whether he would like to see us. This is most important, for there have been times when we have called too soon and have frightened off the inquirer before he is strong enough to withstand the opposition of friends and relatives who are opposed to Christianity. However, when the time is ripe how eagerly we are received and how joyfully the inquirer listens to us as we present the challenge of Christ!

Two weeks ago we called on a young farmer who had been a member of our association for five years. He was not at home when we called, but we finally found him far up a deep valley harvesting

rice. Busy as he was, he eagerly left his work, listened to what we had to say, and then took us to see several other inquirers. Before leaving that village that afternoon, he and the young rice dealer whom we last visited promised to help us hold special evangelistic services when the harvest season was over. Two days later we called on another faithful member who is a young electrical engineer. In a beautiful ravine, flanked by precipitous mountains we located the power house and found our man. It was ten-thirty in the morning when we walked in. For half an hour we talked with him and his assistant with the roar of the rushing water and the hum of the dynamos as an accompaniment. Then another engineer came to take his place, and our friend invited us to his home for lunch and a real quiet visit. We gladly accepted and had the joy of bringing both the engineer and his wife to a closer fellowship with God. That afternoon they eagerly assented when we suggested that they open their little home and organize a Sunday School for the children of the neighborhood.

Ten miles from the city of Wakayama there is a village whose assistant mayor is an earnest Christian. Nine years ago he first became interested in Christianity through reading one of our newspaper advertisements, joined our association, corresponded regularly, frequently visited us, and was finally baptized. When he first came into contact with us he worked in the village office, then he became its treasurer, and a few years later was elected assistant mayor, which responsible position he still holds. That one man has introduced more than thirty members to our association, and his home is always open for Christian meetings. He is a zealous and tireless worker for Christ who has made it his aim to make his village a model Christian rural community. Five years ago when he considered entering the Christian ministry we advised him to stay on in his village and work for it as a layman, for we felt that in that capacity he could do more for the furtherance of the Kingdom of God in Arakawa than were he to become a professional preacher. In his home a group of earnest young men and women of the village regularly meet, and in Passion Week and on other occasions they go out to

a nearby mountain for sunrise prayer-meeting services. Here we undoubtedly have the nucleus of a church, and this brings us to the third thing that Newspaper Evangelism can do in the work of Christianizing Rural Japan, viz. by:

3. Establishing groups which later will develop into Churches. When a number of members come from the same community they can and should be organized into a group which will meet as regularly as possible in the home of one of their number. From our newspaper evangelism office an order of service is sent which will help the leader to conduct the meeting. If the leader is not prepared with a talk of his own, one of the many excellent sermons from our Loan Library of Christian volumes may be read. The remaining time may well be spent in prayer, praise and Christian fellowship. Self-support should be emphasized from the very start, and the members of the group encouraged to contribute as liberally as their means permit for the further spread of the Glad Tidings, and for helping those of their number who are sick or in need of financial assistance. The members must be made to feel that it is their Church and they are responsible for its growth and development. However, the Christian work in the village must be, as far as possible, linked up with the thought and life of the community.

4. Hence, by Cooperating with Young Men's Associations and Rural Community Centers established by the Government, Newspaper Evangelism can help to bring Christ to Rural Japan. It is well-known that there is at present in Japan a movement known as the "*Nippon Seishin Sakkō Undo*" ("Movement for the Revival of the Spirit of Japan"). On all sides we hear of the "*Nōson Kōsei mondai*" ("The problem of the Revival of Rural Districts"). This revival or regeneration which is urged for rural communities has the two-fold aim of "*keizai kōsei*" ("economic regeneration") and "*seishin kōsei*" ("spiritual regeneration"). Here is a great opportunity for the Christian Church. Suitable literature can be prepared and speakers sent to Rural Community Centers who will show that the solution of all economic and spiritual problems can only be had in Christ, and in following His program the regeneration desired may be secured.

The increasing tendency in educational circles to encourage the teaching of religion in schools is a most hopeful sign. It is quite likely that before long religion will be taught in Normal Schools, and instruction in Primary Schools may also be given. Those of us who are engaged in rural work well know that the village mayor, the primary school principal and the policeman hold most of the power and are most influential in village life. The mayor heads up the political power of the village, the principal stands for intellectual and educational prestige, while the policeman is the representative of law and order. By cooperating with these and other village leaders the Christian worker can do much for the regeneration of the rural community. If a rural church with a seven day a week program is established in each community, having as a pastor a man who not only has a vital religion, but who also knows and loves the farmer, success is bound to attend his efforts; the people will be uplifted materially, mentally and spiritually, and the Kingdom of God will be ushered into that village.

III. METHODS OF WORK.

1. Advertising in newspapers and magazines. This costs a good deal but is a most fruitful method of getting new inquirers. When we first started our work in Wakayama the single insertion of a five-line advertisement in the Osaka Mainichi brought over one hundred replies and requests for free literature. With the limited funds at our disposal we were able to place only one advertisement a month in the papers. During the past few years we have cooperated with other newspaper evangelism offices in placing advertisements. We have also offered a copy of one of Kagawa's books, several tracts on Christianity and a monthly magazine to all who will send us ten sen, plus two sen to cover postage. From time to time editors have been prevailed upon to place free of charge in the columns of their papers articles by such leading Christians as Gumpei Yamamuro, Hampei Nagao, Toyohiko Kagawa, Daikichiro Tagawa, and many others. A short notice at the end of the article stating that we will gladly send free literature to all who will drop us a

postcard with their name and address, often brought good results.

2. Correspondence is one of our most important methods of work. As soon as we get the name and address of an inquirer we send him a personal letter or card, thanking him for his interest and inviting him to join our association, get the free use of our Loan Library, and subscribe to our monthly magazine,—all for the sum of one Yen. For that amount he becomes a member for life. There are no further dues. Even if our letter is not answered we continue to write at started intervals, sending tracts and the magazine "*Shinsei*" ("New Life") for three months. Our persistence often has the desired results and the man or woman joins. We invite our members to write us frequently and freely about their problems both personal and religious. The letters received reveal on the part of many a deep consciousness of sin and a sincere desire to lead a better life. We have received a few flippant and one or two insulting letters in all the time we have been engaged in this type of work. However, these few have been forgotten in the hundreds that have reached our office thanking us for the help we have been able to give them.

3. Monthly magazine. This is sent free of charge to all of our members, and as stated above for three months to inquirers who have not joined. Shortly after starting this type of work we felt the need of some publication to send to our members and to keep the members in touch with each other. So we started with a four-page monthly paper. This grew to eight pages, and now we have a twenty-four page, neatly bound monthly magazine, the "*Shinsei*" ("The New Life") which is published jointly by the Osaka Shinseikai, the Tōwa Shinseikai, the Ōmi Kyodaisha and the Kirisutokyo Kwansai Tsūshin Dendokai. Leading pastors and laymen of this section contribute to it articles which are most helpful and encouraging. In every number selections from letters received from our members are put in, so that there is an exchange of ideas and religious experiences which has proved beneficial to all. We also insert notices of new books that have been added to our Loan Library.

4. Tract Distribution. We try to have in stock at our office many tracts of various kinds so that we may send to the applicant

the ones suited to his particular need and not too difficult for him to understand. Some of our tracts which might be read and appreciated by a middle school graduate would be most unsuitable for one who has had only six years in a primary school. On the other hand if we sent to a teacher in a higher primary school, who may be even a university graduate, a tract that a country *Obaa San* would read and appreciate, it might result in making the recipient disgusted with Christianity. We believe that the time of wholesale tract distribution is gone. Patent medicine advertisements, announcements of new cosmetics, the latest movies, etc. are too often brought to the attention of a long-suffering public in the form of attractively arranged folders and pamphlets so that the average Christian tract intended for widespread distribution suffers by comparison, and often no attention is paid to it when it is passed out in great numbers. It is much better to engage one person in conversation by the roadside, and after an earnest talk quietly hand him a suitable tract, than to stand on a busy corner and hand out cheap leaflets to all who come and go.

5. Loan Library. Starting out with only a few books we now have a Loan Library of more than 1800 volumes dealing with religion or related subjects. We have divided our library into the following sections: (1) Books dealing with Faith and its culture, (2), Philosophy and Theology, (3) Biographies of famous Christians, (4) Education and Literature, (5) History and Geography, (6) Tracts and Pamphlets, (7) Books in English, (8), Miscellaneous Subjects, (9) Bible Commentaries, (10) Christian Music, and (11) Books in Japanese Braille. As previously stated, all members of our association are entitled to the free use of these volumes. As soon as a person joins, if he does not pick out a volume or two to read, we choose one for him and send it by mail, even paying the postage ourselves. The member keeps the book for three weeks and then returns it—frequently before that time, on which we send him some more. A careful record is kept on cards in an index file of all the books a member reads, when taken out and when returned. There is also a card for each book in our Library, with the names of the members who have

read it and the dates of drawing out and return. To keep these records up to date requires much time and patience but they have proved most valuable. As soon as a book is returned it is unwrapped and placed with the paper and string in an air-tight box where it is disinfected for twenty-four hours with a strong gas guaranteed to kill all germs. Then it is removed and placed back on our shelves. We take this precaution to protect ourselves and our members, for we have found that quite a number of our members are afflicted with contagious and infectious diseases. As a general rule our members handle the books with care and return them in good condition. A very few have been lost either in the mails or in the home of the member, in which case the borrower has nearly always made good the loss. On only two occasions have books been deliberately stolen. For helping the inquirer to grow in the faith and to broaden his conception of Christianity, our Loan Library has proved an invaluable asset.

6. Stereoptican and Moving Pictures. There is now practically no rural community without its public hall or a young men's association building. In these from time to time lectures on popular subjects are given, or movies shown by men sent out from the prefectural department. The leading newspapers of the land such as the Asahi or the Mainichi frequently give free movie shows in village halls. Since there is an increasing demand for this, we have equipped ourselves with a good stereoptican and an excellent 16 mm. moving picture projector, together with a complete set of colored slides on the Life of Christ and some films on Bible subjects, and have had considerable success in village meetings. We have been enabled to bring the Gospel message to many villages which under ordinary circumstances would have been closed to preaching. Tens of thousands have received through both the eye and ear gates the Glad Tidings of God's infinite love, and unreasonable prejudice to Christianity in scores of rural communities has been broken down.

7. Personal Interviews. This is the method par excellence in our work of newspaper evangelism in rural districts. If our member lives in another part of the Empire, too far away for us to call on

him when the time seems propitious, we send his name and address to the nearest missionary or Japanese pastor with the request that he call on the inquirer and try to get him linked up with some church. Those members who live in our field we try to call on as often as possible. We also encourage them to come to our office whenever they visit the city. Thus we have found that the best way to win a man for Christ, is to have heart to heart talks with him, pray frequently with and for him, and love him into the Kingdom.

In Praise

HAZEL VERRY

Upon a rugged hillside, green and high,
A pine tree's etched against the sky.
And to that tree I lift my heart in praise
Of beauty and of grace;
Of strength which has its roots deep, steady, sure,
Unmoved by life's swift pace;
Of growth in which sunlight and quiet rain
Their gracious parts have played;
Of faith which spite of storms and blasting winds
Keeps its dreams undismayed.
From such a one was hewn Christ's manger crib
Round which the oxen trod.
From such a one will rise the altar stairs
That lift us up to God.
Upon a rugged hillside, green and high,
A pine tree's etched against the sky.

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Problems Confronting Christianity In Japan Today.

E. H. ZAUGG

It is not the writer's intention to deal with the above subject in a comprehensive way, for an exhaustive treatment of all the problems facing the Christian forces in Japan at present would involve more space than a short magazine article such as this permits. His object is merely to point out the main problems which occupied the attention of the All-Japan Christian Conference and the National Christian Council which met recently in Tokyo (Nov. 26-28th, 1935). There may be a difference of opinion as to whether these problems are of greater importance to the Christian movement than others that might have been discussed, but in view of the fact that for a number of years they have been the subject of serious thought on the part of the Christian leaders of Japan, we take it for granted that in their minds at least great weight is attached to them.

What are these problems? In the main there were two that occupied an important place in the deliberations of the Conference and Council: (1) the problem of the organization of the Council and of the Protestant Churches in Japan, and (2) the problem of evangelism.

THE PROBLEM OF ORGANIZATION.

1. The organization of the Council itself was not discussed in the All-Japan Christian Conference, and only a little time was devoted to the matter during the business sessions of the Council. The proposal was to amend the organization of the Council so as to make it a purely church federation. Bodies not organized as churches, such as the Y.M.C.A., the Y.W.C.A., the Bible Societies, the various missionary groups or Missions, etc. would have no represent-

ation as such in the new Council. The members of these non-eclesiastical organizations could serve on the Council only by virtue of their church membership and in case they were chosen to represent the church to which they belonged.

This plan is sponsored on the one hand by those groups who really prefer a union of the churches on the basis of a loose federation rather than on that of organic union, and on the other hand by those who place emphasis upon the church and think that only duly authorized representatives of the church should have the right to speak for the Christian forces of Japan. This plan is also quite agreeable to those who, though favorable to church union, regard an organic union of the churches as an impracticable dream and believe that federation of churches is as far as we can hope to go in the matter of union.

The plan did not receive much attention from the Council. It was discussed for a short while, but no definite action was taken. It was evident that a great deal more interest was taken in the question of church union, for it was evidently felt that the solution of this latter problem was of prime importance and that any change in the Constitution of the Council could very well wait. In fact, a real church union would practically make not only the reorganization of the Council but even its continuance unnecessary.

2. Now what was done about church union? Not very much, it might justly be said. But there was no lack of interest in the subject and no inclination at all to drop it. Everybody seems to recognize the fact that church union is not something that can be accomplished on the spur of the moment. An educative process through a period of years is necessary before the people belonging to the various denominations can be spiritually prepared for a union of this kind. Unless a feeling of spiritual union is engendered, no union based merely upon formal decrees and resolutions can be successful. This educational process has been going on ever since in 1928 a commission was appointed for the purpose of making an investigation of the differences that exist between the various denominations, drawing up a tentative draft for a plan of union, and fostering the church

union movement in every way possible. In one form or another this commission has been functioning until the present time, and it was this commission that made its report to the All-Japan Christian Conference that met on Nov. 26-27th, and proposed the following tentative plan for discussion and action:

BASIS OF UNION OF THE VARIOUS JAPANESE CHRISTIAN COMMUNIONS.

- I. *Name*: The Japan Catholic Christian Church.
- II. *Creed*: We believe in God the Almighty Father, Creator of heaven and earth.
We believe in the only begotten Son of God, our Lord Jesus Christ.
We believe in the Holy Spirit.
We believe in the Holy Catholic Church, the forgiveness of sins, and in life eternal.
- III. *The Bible*: We accept the Holy Scriptures as the essential way of salvation and as the standard for the life of faith.
- IV. *Ordinances*: We observe the two sacraments of baptism and the Holy Communion of our Lord.
- V. *Polity*: Based on a constitutional system of government, we would take measures for the autonomous growth of the individual churches, and thus look forward to the fulfillment of the purpose of the existence of the Catholic Church.

(*Note*: Catholic is here used in the sense of all inclusive union.)

In presenting the report of the commission Rev. Miyoshi, pastor of the Fujimicho Church (N.K.K.), said that this draft was the result of seven years of study and investigation, and seemed to the commission to be the best that could be prepared at present. It was presented not as a prefect plan to be adopted at once, but as a working basis for further study. Before becoming effective it would have to be approved officially by the individual churches wishing to go into the union on such a basis. He called attention to the fact that

some of the churches might want a more elaborate creed, but to avoid controversy the commission thought it best to bring in a very simple statement of faith. In the original draft the Apostles' Creed had been inserted, but when it was found out that the Episcopal communion could not give up its insistence upon the recognition of the historic episcopacy, this creed was dropped and a simpler one substituted. The commission wanted to keep clear of theological problems.

As for the name of the united church the commission felt that the most appropriate name would be: The Church of Christ in Japan (Nihon Kirisuto Kyokai), but since there is already such a church in existence, the commission adopted the name: The Japan Catholic Christian Church (Nihon Kodo Kirisuto Kyokai).

The report of the commission was then submitted for discussion to four separate groups into which the conference was divided. These groups met twice, once from 2:30 to 3:30 p.m. on Nov. 26th, and again from 8:00 to 9:00 the same evening. They dealt frankly with the proposed plan discussing it both *pro* and *con*. There were two groups of delegates who seemed most hesitant in accepting it: the Nihon Kirisuto Kyokai and the Seikokai. The former had two main objections against it. The proposed creed was so simple that it admitted of too many divergencies in interpretation. It should be more specific in doctrine; no union can be permanent unless it has a firm doctrinal basis. The Apostles' Creed would be preferable. The other objection had to do not so much with the basis of union as with the method. It was proposed by the Commission on Church Union that a so-called *Jumbi-iin* (Preparation Committee) be appointed, whose function it would be to take preparatory steps in carrying out a union of the various denominations represented in the conference. Objection was raised by the delegates of the Church of Christ in Japan that it was too early to appoint such a committee, since some of the churches, particularly their own, had not yet adopted the plan and its delegates at this conference had no authority to go ahead with the carrying out of the plan. The plan had first to be adopted by the various official church bodies.

Two other factors might also be partly responsible for this hesitancy on the part of the Nihon Kirisuto Kyokai delegates: (1) Going into this union would mean giving up a name which they feel is the most suitable name for the whole Christian Church in Japan. They now have the advantage of having this name; it would be a distinct loss to take any other name. (2) Many of the leaders of the Nihon Kirisuto Kyokai still remember the historical fact that way back in the 1870's the Nihon Kirisuto Kyokai was established as a union church, but many of the other denominations broke away. To be asked now to join a union doubtless seems to some like parents being asked by the children to join the family.

The Seikokai delegates, at least those in the group attended by the writer, had very little enthusiasm for the plan. The reason for this was very evident. It was not because the Seikokai is not interested in church union; in fact, just the opposite is the case. It has been one of the most enthusiastic sponsors of this present church union movement and has official action in its records favoring a union of the churches in Japan, including not only the Protestant denominations, but the Roman and Russian Churches as well. But the difficulty lies in the restrictions or rather conditions which the Constitution of the Episcopal Church imposes upon any union of churches in which it is involved. Unless such a union recognizes the historic episcopacy and the episcopal ordination of ministers, it can not enter into any union arrangement.

The last few years we have heard much about the proposed union of churches in South India, as an example of the possibility of uniting the Church of England with Non-conformist groups. The churches connected with that union movement are the Anglican, the Methodist, and the South India United Church which last is made up of Presbyterian and Congregational elements. The plan was to unite these three bodies for a preparatory period of thirty years under a constitution that accepted the validity of the ordination of all present pastors, but required episcopal ordination of all new candidates for the ministry. We were told that the union was about to be consummated, only the adoption of the plan by the General Coun-

cils of the three bodies remaining to make the union operative. But at a recent meeting of the General Assembly of the South India United Church the adoption of this plan unexpectedly met with a great deal of opposition on the ground that after all the Anglican Church had made only a temporary concession in the matter of episcopal ordination, and that at the end of the thirty year period of preparation practically all of the ministers would be episcopally ordained.

If in a country like India where the Anglican Church is relatively strong, church union is so difficult of realization because of the problem of episcopal ordination, how much less likelihood is there that here in Japan where the main Protestant churches are stronger than the Seikokai, they would accept the episcopal position. Unless the Seikokai is willing to give up its insistence upon episcopal ordination, there is very little hope of securing its participation in a union of Protestant churches at the present time.

The Commission on Church Union in its plan for union presented three years ago had made some allowance for the Seikokai position by inserting the Apostolic or Nicene Creed in it, together with the words, "accepting the historical episcopacy". However, in the spring of this year the commission asked the Seikokai directly whether it would be able to join in the United Church under the plan proposed, and a negative answer was received. The commission regretted this very much, but decided to go ahead and try to unite the other Protestant denominations at any rate. As a result, the Nicene Creed was omitted from the basis of union proposed this year, as well as all reference to the historic episcopacy. It is therefore not hard to see why the Seikokai delegates were not very zealous in participating in the discussion of the present church union proposal.

However, it would be wrong to get the impression from these objections and obstacles that there was little real interest in the proposal, or that the members of the conference were discouraged. There was a deep underlying desire on the part of almost all present that the church in Japan might become one. And when the committee on findings reported what the consensus of opinion was in the four

discussion groups, the motion that church union as a general principle be approved was enthusiastically and unanimously passed. It was evident that certain groups, particularly the representatives of the Methodist, Kumiai, and Baptist bodies, were ready to go ahead and take practical steps toward effecting a union. And it was proposed to appoint a so-called *Kisei-iin* (a committee to carry out the project), but some objected that it was too early to do this. Then it was suggested to appoint a *Sokushin-iin* (a Promotion Committee). But even this was not satisfactory because it was thought that there was still room for investigation before actual church union should be promoted. So it was finally decided to appoint simply a Committee or Commission on Church Union with functions undefined, but with the understanding that this commission continue to study denominational differences and methods of eradicating them. And that is as far as they got.

That is, that is as far as they got formally, but there was a new determination to press on until something in the way of church union was actually accomplished. Judging from the spirit of the conference, one would be quite safe in prophesying that within the next few years some of these churches are going to unite. They are now postponing action only because they want to give sufficient time and opportunity for the adjustment of differences, so that as many as possible of the denominations shall be able to join the union. But common sense, and economic necessity, and the need for presenting a united front in the face of the almost insuperable task of the Christian forces, all combine in demanding that the churches forget their differences and get together without any unnecessary delay. Some of these denominations are so eager to effect a church union that they would even be willing to call the new church the *Nihon Kiri-suto Kyokai*.

The formal action of the conference with regard to church union was as follows:

- (1) Voted unanimously to accept the advisability of church union as a general principle.
- (2) Voted to set up a Church Union Commission consisting of

25 members, 21 of whom shall be appointed from this conference and 4 of whom shall be coopted.

(3) Voted to refer the Basis of Union presented at this conference together with the material available from the discussions and recommendations of the sectional groups to this commission for its consideration, discussion, and study.

THE PROBLEM OF EVANGELISM

The problem of evangelism in Japan is closely linked up with that of church union. For on the one hand it is felt that church union can be greatly promoted if the various denominations can join in the carrying on of a united evangelistic campaign. The present desire for church union is partly due to the united effort put forth in the Kingdom of God Movement. The denominations found out that in the main they could cooperate and work together in this movement just as if they were one church.

On the other hand it is felt that a united church is necessary if the work of evangelism is to be properly carried out. The changing social conditions, the confusion of thought, the maladjustments of life, the economic stress, and the new religious hunger, which characterize present-day life in Japan, all demand that the church speak with one voice, and that all waste and competition be eliminated from the efforts of the church to save the present generation.

A committee had been appointed to bring in a proposal before the conference regarding "A Nation-Wide Campaign for the Evangelization of Japan". At the morning session of Nov. 27th Dr. William Axling presented the proposal. In doing so he made the plea that such an evangelistic campaign was demanded by the very nature of Christianity and by the present conditions prevailing in the Japanese church and society. The Foreign Mission Boards were taking a negative attitude toward the evangelistic work in Japan, so it was incumbent upon the Japanese churches themselves to take the initiative in pressing forward in the Christianization of this country. The last few years the Christian churches have made very little progress, while at the same time a large number of new religions have

sprung up and have won a large following, a fact attesting the great religious hunger of the people of this land. Even the government realizes the situation and is planning to introduce religious education in its schools. Moreover, in view of the increasing interest in the national spirit it is high time that the Christian forces make a positive contribution to the thought-life of the people. Dr. Axling also urged, in the light of the history of past revivals, that this evangelistic campaign be undertaken as a united and cooperative enterprise, that use be made of all classes of church members, and that the help of special leaders, such as Kagawa, Iwahashi, Michi Kawai, and Tonomura, be utilized.

The definite proposal of the committee was as follows:

- (1) That the proposed evangelistic movement be planned for only one year at a time.
- (2) That a budget of ¥10,000 be adopted, to be obtained from interested friends and the various denominations.
- (3) That the plan be very extensive as follows:
 - a. Great Cooperative Evangelistic meetings in the large centers.
 - b. Evangelism in the rural communities.
 - c. Newspaper and Literature Evangelism.
- (4) That a Cooperative Evangelistic Committee be set up to make definite plans to carry out the above three proposals.

After the presentation of this proposal the conference was again divided into four separate groups for discussion. In this discussion three main problems connected with the undertaking of such a campaign seemed to receive greatest attention: (1) The length of the Campaign. Some thought that the length of the campaign should be definitely fixed; others that, while plans should be made one year at a time, the campaign should go on indefinitely. (2) Finances. ¥10,000 was in general regarded as entirely inadequate for carrying on a nation-wide campaign. The statement was made that local contributions would swell the amount to perhaps three times the suggested budget. But it was still felt that no very extensive effort could be financed with such a meager budget. Furthermore, there

was more or less concern about the method of raising this ¥10,000. Would the denominations be made responsible for a certain quota, or would they merely be asked for voluntary gifts? This question was left for the newly appointed evangelistic committee to deal with.

(3) The Nature of the Campaign. What kind of evangelistic work should be undertaken? And how could the Christian forces best meet and lead the present thought trends in Japan? Some suggested Newspaper Evangelism; others great evangelistic meetings, such as characterized the Kingdom of God Movement; still others thought that special efforts should be made to reach the rural folk; while some felt that in view of the present interest in religious education in the schools, efforts should be put forth to do Christian work among the primary school teachers. One delegate suggested that instead of trying to reach non-Christians, the main effort of the campaign be devoted to the firing of the present church membership with renewed zeal for the spread of the gospel. There was no unanimity of opinion as to what should be undertaken. But the general consensus of opinion was that the object of the campaign should be in some way to keep Christianity before the public and to try to change the atmosphere or attitude of the people toward Christianity. Every one present recognized the difficult position in which Christianity is placed at present, and all were of the opinion that under the circumstances it was of supreme importance to show that Christianity was not inimical to the best interests of the nation.

When the discussion groups later assembled as one body, the conference took the following action relative to this campaign: "That a committee of 15 be set up to carry on a nation-wide campaign of evangelism for Japan, this committee first to work out a definite plan using the material from the sectional groups of the conference for reference and after consultation with the National Christian Council to put the plan into operation."

The urgency of undertaking some such cooperative campaign can not be overemphasized. It Christianity hopes to survive and overcome the tremendous forces arrayed against it at present in this land, something must be done, and that right quick, to show that it

has a distinct and valuable and necessary contribution to make to the life and thought of the people. After the plans have been worked out by the committee, would it not be the part of wisdom to consider whether the investment of Mission funds in a campaign of this kind would not be the very best use that could be made of our money? It would not only help to meet the present difficult situation of the Christian churches, but would furnish an opportunity for cooperative service to the churches, thus drawing them closer together and preparing them for that union for which we have been praying and which we believe will be a realization of the not distant future.

A REAL RELIGION, INDEED

The Christian Evangelist recently quoted the following from "the staid and dignified Apostolic Review":

"If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!"

Roman Catholicism and Protestantism in Japan

A Study of Statistics

EGON HESSEL

One of the general impressions current everywhere throughout the world today is that the Roman Catholic church is gaining ground. In Japan also, the impression is given, and many persons here and abroad appear to believe that the expansion of Roman Catholicism in this country is at a greater rate than that of Protestantism. This opinion is rather widely held, especially in diplomatic circles.

In order to avoid misconceptions and in order to have a real basis for judgment, I recently made a careful checking up of the statistics of Roman Catholicism in comparison with the latest Protestant statistics as furnished by the 1934 *Christian Year Book*.

To understand the following statistics, a few remarks seem necessary in introduction. The Protestant figures are taken from the *Year Book* for 1934. (pages 331—337) They explain the status of Protestant Christianity for the year 1933, ending with the 31st of December of that year. The Roman Catholic figures are taken from the "*Statistica Officialis Ecclesiae Catholica in Imperio Japonico Anni 1933—1934*." They cover the period from July 1, 1933 until June 30, 1934. They were passed on to me by a Roman Catholic missionary at my request. They are not coincident with the Protestant statistics because:

The above article was first published in German in "Jahrbuch der Ostasienmission, 1935" (Annual Report of the O. A. M. for China and Japan, in 1935) pages 31—36.
—Editor, J. C. Q.

- a. They cover a different period, so that the Protestant statistics are half a year behind. The actual number of Protestant converts may be about 7,000 higher than the number given.
- b. They include the statistics of Korea.

In the following check-up I have tried to get the proper statistics for the mainland and Formosa only. Of course many other items are not of the same character, therefore some points may still remain unclear. But on the whole we get a true picture of the relative strength of Roman Catholicism in comparison with Protestantism, or rather, I should like to say, the embarrassing weakness of this denomination which always claims to be the only "catholic" one!

The figures are as follows:

	Protestant	Roman Catholic
Congregations	2,386	486 (called "Stations")
Church Members or "Converts"	243,077	110,812
Baptisms last year	14,119	5,519
(Including children)	1,000?	3,739
Sunday Schools	3,744	} Item not mentioned ⁽¹⁾
S. S. pupils	223,393	
Kindergartens	406	89
Kindergarten pupils	16,447	5,721
Normal Schools	7	8 ⁽²⁾
Normal School students	759	2,208
Theological Schools	23	2 ⁽³⁾
Theological Students	775	373
Women's Bible Schools	15	?
Students in above	382	(402)
		(sisters and novices) ⁽⁴⁾
Colleges & Universities	12	7
Students in above	8,307	3,243

Note: The compiler has omitted to tabulate the figures for Girls' High Schools. According to the statistics studied there were on the Protestant side, 43 such schools, with a total enrollment of 14,282 (1934 Year Book, p. 335). It is doubtful whether the R. C. figures of 24 Colleges for Women refer to Colleges or High Schools or both. *Editor, J.C.Q.*

Colleges for Women	10	24
Students in above	1,401	7,886
Night Schools	52	} Item not mentioned
Students in above	3,731	
Hospitals	16	17
Beds	1,127	?
Clinics	17	Included in Hospitals
Homes for lepers, blind, unemployed, etc.	20	21
Inmates in above	1,908	?
Foreign Missionaries — total	1,124	806
Including :		
Ordained missionaries	271	293
Unordained missionaries	83	107
Wives	310	—
Single Women	460	406 (sisters)
Japanese Staff — total	5,094	1,353
Including :		
Ordained ministers	1,522	66
Unordained evangelists	1,830	551
Women Assistants	1,712	798
		(including 402 native sisters and novices.)

Notes:

(1) There seems to be no equivalent to the big Sunday School work of Protestantism.

(2) Six of the eight Roman Catholic Normal Schools are girls' schools; on the Protestant side it is not clear what number are for girls only.

(3) The Roman Catholics have practically only one Theological Seminary, the other one in Formosa has only 11 students. The "*Statistica*" classifies theological students as "*Seminaristae majores*"—108; and "*Seminaristae minores*"—263. Whether this difference is that of age or of ordination is not quite clear, but it seems a difference between younger students of high school grade and older ones. In this case the equivalent number of theological students would be only 108 because nearly all Protestant theological schools begin only with graduates of high schools.

(4) The number of native sisters and novices seems too high, but it is a fact which we should face more sincerely, that the Roman Catholics have succeeded in building up a good native sisterhood and the Protestants have not succeeded—not even begun!

As to the number of converts and baptisms, it is a very remarkable fact that the Roman Catholics baptize many infants and include them in the statistics as converts, while most of the Protestant denominations do not baptize many infants, and do not count them as converts or church members.

Another very important fact is that the Roman Catholics had already a large number of traditional adherents when they began again after the Meiji Restoration; these adherents had escaped the persecution, and numbered between 30,000 and 70,000. Therefore it seems that the progress of Roman missionary work is very slow. Furthermore, the number of Easter communions, which are compulsory for every true Romanist, amount only to a little over 65,000. This number is that of the communions administered to individuals during Passion Week. Therefore many repetitions are included and the actual number of communicants would be correspondingly less. This means that many Roman Catholic converts are not loyal in the least.

During the last few years, Protestantism in Japan has made a gain of about 15,000 annually, and Roman Catholicism only 2,500. If we suppose this number to be constant for the next two centuries, Protestantism would have approximately 3,200,000 followers in 2135 A.D., and Roman Catholicism only about 600,000.

But—and this is a very serious handicap of Protestantism—most of the Mission Boards and missionaries seem a little bit shortsighted, and never think in ecclesiastical terms. (We work for eternity, and two hundred years are only a part of a day, in God's way of thinking about time! Therefore, let us be awake and do our bit in our day and try to make plain the way for the future which is in the hands of the Almighty!

From the Standpoint of a Missionary Deputation

W. H. MURRAY WALTON

A missionary on deputation is a man with an extraordinary opportunity. He has the chance of interpreting the country from which he returns not only to the churches which have sent him but also to the wider public. The ideas of the latter all too often are formed by the writings and speeches of men, more clever people than he is in putting it across, but actually with far less knowledge of the country itself. Under God, he has the chance, too, of rousing the Home Church to a greater sense of its responsibility, and in doing so, of quickening the spiritual life of the church itself. He has in the response made a means of deepening his own spiritual experience after service abroad, as he comes once again into touch with the richer spiritual heritage of his own land.

It is a pertinent question, therefore, to ask what sort of story should the missionary on furlough tell, in order to give and to get the best?

Of course to give a complete answer of this kind in anything short of a book is a sheer impossibility. Every audience and every missionary is different. Nevertheless it may be worth while putting down a few of the lessons learnt after considerable experience as a deputation to English audiences, in the hope that the article may serve to provoke further thoughts on the matter. Let us think first of the wider public.

Before I left Japan in 1932 my Japanese friends were saying to me, *apropos* of certain events which were happening in the Far East at that time, "The West doesn't really understand us." I returned, "Of course the West understands. She is getting reports through

diplomatic channels and from press correspondents all the time, from men who have a first-hand knowledge of the situation." And yet since coming back and meeting groups of business men and others, I have come to the conclusion that my Japanese friends were right. Much of the really first-class material that is sent home, other than through the newspapers, never sees the light of day: or if it does, in a press which the man in the street never reads. Much of the newspaper matter passes through editorial hands before it is served up to the public at home in order to make it take on the color of the newspaper. The only English paper, I have seen whose news and articles I feel I can read with confidence is *The Times* (and small wonder when one remembers who is the correspondent in Tokyo!) Even such a reputable paper as *The Spectator* tends at times to be over-critical about Japan, though in fairness to the Editor I have always found him ready to put in a letter showing the other side. But all too often the ordinary man in the street derives his ideas about Japan from the "yellow press" of the country, where news and articles are clever, but are often superficial to a degree, and in judgment deplorable. Truth, indeed, to some papers seems quite secondary to "a good article". I had one paper illustrate the report of a lecture I gave on the head-hunters of Formosa with a picture of three Hottentots! With such material on which to base opinions, small wonder is it if the average man has the crudest ideas about Japan, her conditions, her industries and her ambitions.

Here, as a missionary, I have found endless opportunities of interpreting Japan, and thereby seeking to create a better understanding of and a deeper sympathy with her and her problems. I find too that the fresh interpretation and information is welcomed and appreciated. The innate sense of justice in the Englishman has made him feel that Japan, despite her attitude to the League of Nations (which he deplores) must have something on her side, though he does not quite know what. At the Student Christian Movement Quadrennial at Edinburgh in 1933, in order to try and give an explanation of the Sino-Japanese conflict, two of us, a Chinese missionary and the writer, were asked to state the two points of view.

The whole debate was keenly followed by a large audience and was conducted throughout in a Christian spirit. After it was over a Chinese student observed, "Walton! he was much the most Christian, but he hadn't a leg to stand on!" The upshot of the debate was interesting. Before the Conference ended, a group of delegates, Japanese, Chinese and British, met for a common meal. When it was over the Japanese leader, entering on his own initiative, got up and apologized for what his country was doing to China. The Chinese were so moved by what he said, that they in turn offered their apologies. The gathering ended on a prayer-meeting. So much for interpretation!

When one gets down to actual deputation work, what is it that appeals most to people? Here I think there is some difference between English and American psychology. As an English missionary out East, I have often marvelled at the truly magnificent buildings put up by American Missions. This plant itself is in the first instance only made possible by the gifts of the Home Churches and these gifts in turn depend upon their interest. In England an appeal for money for buildings evokes extraordinary little response, as many a missionary has found to his cost. It seems to require an earthquake or a typhoon to get money out of English pockets for buildings! The English Churchman is far more interested in the building of the church, than in church buildings.

The story of the growth of the church, therefore, is always one that evokes a response, even though at times the un-enlightened may picture it as a sort of reproduction of the Church of England in other countries: yet he is glad to feel that the old church is growing, much indeed as the Empire has grown. The picture of the Japanese Church running its own show, governed by Japanese bishops (a few at all events) in synod with Japanese clergy, in which the missionary is no longer the master, but the friend from abroad ready to pull his weight in the team, and to share when asked for, something of what the older churches have to give, such a picture helps the church at home to see that the gifts and prayers and service of past year are now really bearing fruit.

I have found the story of the church in Japan has an additional appeal as a microcosm of what the church in the Mission Field is to be in the future, when the churches of China and India and Africa advance to a similar degree of leadership.

The story of the growth of the church appeals very specially to groups of clergy and its telling has a special value inasmuch as it helps them to realize that it is not only the Church of England which is going to decide the policy either of the Anglican communion or the world-wide Church of Christ. By 1970 the majority of the bishops at Lambeth may be colored! We hear far more of "the contributions of the Church of England" now-a-days than we used to do.

Nothing perhaps serves more to impress the church at home with the fact of the growth of the church abroad than the visit of a bishop or priest belonging to the nation in question. Only the other day one of my congregation remarked to me how thrilled she had been to receive the Holy Communion at the hand of the Japanese priest, who was helping me on Easter Day. His presence in a perfectly natural way in an English church as a fully ordained minister of a sister church abroad brought home to her in a flash what my sermon had failed to do.

There are two more aspects of the work of the church abroad which, I find, have a special message to the church at home at the present time. One is the way in which the Japanese Church is shouldering of itself the burden of self-support. The Church of England with its endowments has never really learnt what giving means. It is a new idea to the ordinary member that *every* Christian should be expected to give to church, diocese and Missions: to him it is very voluntary. Then the story of the evangelistic efforts of the younger churches acts as a real tonic to the older and more staid churches of the West. The Kingdom of God Movement, I found, always aroused interest and in particular the fact that it was run by Japanese leaders and virtually all the speaking was done by them. Many were under the impression that Kagawa was shouldering the entire burden.

The mention of Kagawa reminds me that in speaking about the

church abroad I have always found it wise to speak as much as possible in terms of Japanese personalities. Woe betide the day when the church comes to be regarded as little more than an organization!

In speaking of evangelism I have always found that the Newspaper Evangelism is a subject which interests, partly because of its novelty, but largely because it is evangelism, both in the mass and of the individual. But I will not say more about this special aspect of the work! Suffice it to say that the story of the Japanese Church in all aspects of its adventure is a subject which evokes a response from English audiences.

The first subject which never fails to go home is the story of God's dealing with individuals. This of course used to be the main theme in the older days, before the building of the church had loomed large on the horizon and before Edinburgh, 1910, had brought forward the whole subject of missionary strategy—both subjects in a way larger than the conversion of the individual. This tendency has led, certainly in England, to addresses in terms of world-vision or world-issues, whose purpose is to view the whole missionary enterprise in its large setting. There is no necessary loss in this provided the basic idea of the conversion of the individual is not forgotten. For it is only through the conversion of individuals that the church is going to grow, society be changed and nations made Christian.

The story of Kagawa, now happily known to a wider circle through Dr. Axling's work, always interests people. I have found my own personal contact with him of the greatest value in this respect. The power of his life as an evidence of what God can do with a man, consecrated to Him at a standard other than that of the ordinary Christian, makes a very searching challenge to young and old alike. But the story of God's work in the lives of other individuals, ordinary men and women of all kinds and descriptions, has just as great an appeal: for not all have the gifts of Kagawa to consecrate to God. In the life stories of such men we are touching human nature at its most vital point: men and women may, through the story of these experiences discover something which they themselves lack.

Such examples give the deputation the opportunity of making that individual appeal for surrender to Christ, which should never be far from his mind at home as well as abroad.

There are two more lessons which deputation work has taught. The first is, Don't repeat a deputation address too often. I have learnt what this means from a new angle now that I have an English parish of my own. We have missionary deputations of one kind or another about once a month. I can detect at once the man who is giving the same address which he has already given times without number. There is a glibness about it, and, with the best will in the world, a lack of earnestness bred by constant repetition. If a sermon and every word of it is fixed beforehand, there is less liberty to respond to the actual work of the Spirit of God in the hearts of the audience. Personally I very rarely use the same address more than half a dozen times.

The other lesson I have learnt is the tremendous part that prayer is in a deputation's work, and that from two angles. I have noticed this at once in the churches I have visited. There are some churches where I have been conscious of an atmosphere of prayer almost from the time of my arrival in the parish. My coming has been well prepared for. My words go home. There are other parishes where I may give exactly the same address and I have left feeling that I have missed fire. Our own prayers count too. Indeed they are just as essential. They not only are the means of attaining Divine power, but they also serve to put one in the proper place. For a missionary, especially if he has an interesting story to tell, or happens to be a fluent speaker, gets lionized by well-meaning persons at home in a way which he knows all too well he is the last person to deserve. But the devil is quick enough to use this process. This is one reason why prayer is so important: it keeps him in the proper place.

Deputation work is a spiritual opportunity. Recreation and study have their proper place in a missionary's furlough: but perhaps his happiest experiences are to be found as a deputation for his Master. No one can spend too much time in preparation either at his study desk or on his knees for this task.

Student Christian Work in Japan

L. S. ALBRIGHT

Student Christian work in Japan encounters all the difficulties common to such work in so-called Christian countries and certain other problems peculiar to a non-Christian environment.

Whenever a religious group—whether student or otherwise—exists in an unsympathetic or hostile environment, two courses are possible. The group may try to isolate itself physically, to insulate itself mentally, and so endeavor to protect its life against a hostile world. It builds about itself walls of separation or even exclusion and shuts itself off from the life about it. In mediaeval parlance it builds itself a castle; in modern terminology it forms a club. But the object is the same—to protect itself from absorption by the world through separation from the world. Within its castle or club it practices its religious exercises of worship, at first with zeal but gradually more formally, until at last it dies in its castle, or its club becomes its coffin.

Or on the other hand the group may endeavor to remake the world according to its own ideal and experience. In this case it goes out into the world, hurls itself upon the hostile environment in personal evangelism and public propaganda in the effort to convert society to its own teaching and practice. At first its field of operation may be the immediate locality, but its crusading zeal carries it further and further afield, conquering and to conquer. This looks like reckless dissipation of energy and a wanton expenditure of life. But the group remains strong in spite of the rapid multiplying process or because of it, and the surrounding society becomes more and more assimilated or transformed.

Now it is a matter of history that first century Christianity, under the stimulus and leadership of Philip and Stephen, Peter and

Paul chose the second course and in the short space of a few centuries those vigorous and self-multiplying Christian groups conquered the Roman Empire, not thoroughly but to a great extent transforming the life of the time.

It is a matter of daily observation in Japan that the Christian group has not yet chosen this latter course but is still largely concerned with maintaining its own life, protecting its own existence. This is true of church groups as such, of groups within churches, and of Christian groups outside of churches, such as Student Y.M.C.A.'s and Y.W.C.A.'s. And we cannot over-emphasize the fact that this philosophy of life and strategy of action is the direct opposite of the teaching *and* practice of Jesus. "Whosoever would save his life shall lose it, but whosoever will lose his life shall find it." And practically speaking, if we do not believe this word of Jesus it does not matter greatly what else we believe about Jesus or his gospel. We shall fail to overcome the hostile world about us or even to preserve our own lives in an unfriendly environment.

Recent statistics indicate very clearly that the churches in Japan are not succeeding in defensive tactics, are not even holding their own but are going back in important respects, and certainly in relation to the increase of population. Hitherto it has been possible to comfort ourselves with the reflection that Christianity in Japan exerts an influence out of proportion to its numbers. But in view of the predominant influence of Buddhism in religion and of Shintoism in nationalism, can we cling to that belief much longer? Dr. Richard Roberts has said that Japanese Christians weigh more than they count. That will be true if they forego seclusion and self-protection and risk everything in an aggressive and concerted movement to win Japanese society to the Christian ideal and the Christian practice.

Then, in foreign countries members of the Student Christian Y.M.C.A. & Y.W.C.A. or Student Christian Movement are members of traditionally Christian homes and nominally belong to Christian churches. At times they have been restive under conservative Y.M.C.A. control (not so noticeable in the Y.W.C.A.), impatient with denominationalism, disappointed at the social conservatism of all

the churches, and anxious to pioneer in advanced or even radical Christianity. At the same time most of them have maintained their church membership through student life, and many of them have resumed their places in the church after graduation from College, and some of these represent the most progressive and aggressive ministers and lay people in the church today.

However in Japan the Christian home and church background have been much less in evidence and influence. Hence it has been easy for radically-inclined students to go to extremes in their social thinking and to cut loose from Y.M.C.A. and Church together—thus robbing themselves of the stability and inspiration of the church and depriving the church of their energy and zeal for reform. For after all membership in a student Y.M.C.A. or Y.W.C.A. is not a continuing relationship, even where the student Y.M.C.A. or Y.W.C.A. persists from student generation to generation. And unless contact is made with the church in which a continuing membership is possible, student Christians are in danger of lapsing into secularism when they enter business or professional life.

Therefore in Japan it is particularly important that student work should be done in churches wherever possible, that student Y.M.C.A. and Y.W.C.A. groups should be related to student groups in churches, so that Christian students may connect themselves with churches on or before graduation from College or University. This means that the promotion of student Christian work must make this relationship a major emphasis and responsibility. The student departments of the local and national Y.M.C.A. and Y.W.C.A. alone cannot hope to foster a student Christian Movement in close relation with the churches. They have great organizing, supervising and stimulating ability, but they find it difficult to make the needed connection with the Church. On the other hand, the National Christian Council, while representing all the evangelical churches *and* the Y.M.C.A. and Y.W.C.A. tends to be so church-centered that it would find it difficult to make a continuous and fruitful approach to students.

What seems to be needed is a Student Christian Council with representatives of the national Y.M.C.A. and Y.W.C.A. student de-

partments and of a National Christian Council Student Committee, to promote, supervise and coordinate Christian work among students. In order to carry out such a program with any measure of success, the minimum requirements are a suitable headquarters in Tokyo, a travelling secretary to visit, inspire and coordinate groups (possibly also a foreign secretary to relate groups led by missionaries and to foster relations with international student groups), arrange local and national conferences for inspiration, discussion and fellowship, promote participation in international student conferences, organize summer camps, edit a Student Christian Magazine to serve as the recognized organ of such a Student Christian Movement, to maintain contact with graduate students and to educate the church to a student consciousness. And all of these activities should be directed by a real Student Christian Council with appropriate committees, responsive to student opinion because of student membership in the Council and committees and student participation in all of the activities outlined.

A GREAT MISSIONARY'S AMBITION

William Carey listed the following guiding points for himself and his colleagues in the missionary enterprise:

1. To set an infinite value on human souls.
2. To abstain from whatever deepens India's prejudice against the Gospel.
3. To watch for every chance of doing good to the people.
4. To preach Christ as the means of conversions.
5. To esteem and treat Indians always as our equals.
6. To guard and build up the "hosts that may be gathered."
7. To labor incessantly in Biblical translation.
8. To be instant in the nurture of personal religion.
9. To give ourselves without reserve to the cause, not counting even the clothes we wear our own.

(From, Missionary Review of the World)

Glimpses of Christian Health Work

Last summer at the Conference of Federated Missions, in connection with the discussion of "The Ministry of Healing" the statement was often made that in Japan the future need was not for the establishment of more large institutions—hospitals, dispensaries, and the like—but for a greater use of facilities that exist and a spirit of experimentation on the part of missionaries in correlating health work with their other activities.

In surveying the field the Editors of the *Quarterly* have been amazed to discover the extent to which such work is already being quietly carried on by various Mission groups in Japan. Among the many types of work called to our attention, we have selected three for presentation in this number of the *Quarterly*, showing how in three widely separated parts of Japan three different Mission groups have been integrating the ministry of healing into their work. The work at the Morioka Christian Education Center is carried on by Rev. and Mrs. Gilbert W. Schroer of the Mission of the Evangelical Reformed Church, that at Ikebukuro by the C.M.S., under the direction of Rev. G. H. Moule and Miss A. Roberts, that at Hiroshima by Rev. and Mrs. Weyman C. Huckabee, of the Methodist Church South.

In the spring number of the *Quarterly* we hope to continue the sharing of experiences in this field, and the Editors will welcome descriptive articles and photographs of work of this nature that is being carried on by other groups in other parts of Japan.

Health Work Carried on by The Morioka Christian Education Center

When the Morioka Christian Education Center was built in 1931 a Health Clinic room was built between the two Kindergarten rooms in the hope that some day when plans and finances would permit we would be able to open a department of Health Work. Not until October 1934 were these dreams realized when Miss Ruth Matsumura of Hawaii came to us. She is a graduate of the University of Honolulu, a graduate nurse of Queen's Hospital in Honolulu and has had seven years of actual experience in hospital nursing, visiting nursing, laboratory work and Dietetics. She is one of those people who can make a success of anything she sets her hands to doing and so we feel especially fortunate in securing her for this work. Her deep interest in health and food work brought her to the Center when she heard that we had such work in mind. Her salary, which is much lower than she is deserving, has been supplied by missionary friends who have received her services, by a few interested friends in America who have contributed small sums and by thank offerings from the Japanese who have received her services. Where the above did not suffice the local missionary has supplied personally. Her traveling expense have been paid by the local Board of Health of the Prefectural Offices when in their services or by the people whom she served. Thus this work which was started in faith and carried on in faith has had sufficient funds to keep it going.

Our intimate friendship with the Board of Health Chief of the Prefectural Offices stood us in good stead in securing for her the necessary licenses to practice in Iwate Prefecture. Mr. Shoji, the Board of Health Chief, has for long years been trying to teach the country people of Iwate Prefecture the wise use of foods for health but has never had the proper person to organize and do the work properly. When he met Miss Matsumura he was tremendously pleased and in no time had the necessary licenses granted. Thereafter she was in constant demand to give lectures, conduct cooking classes and give general nursing care and advice to country people

AT THE MORIOKA CENTER



Above: Miss Matsumura and an undernourished child and its mother.

Below: Kindergarten Health Exercises under the direction of Miss Matsumura.

AT THE MORIOKA CENTER



Treating Impetigo at the Ogama Sunday School

all over Iwate Prefecture, including the most interior parts of it. This she did in the name of the Christian Education Center but under the supervision and at the expense of the government, a most satisfactory arrangement. She was especially welcomed in these country districts because it was during the rice crop failure season and the Northern Prefectures were in desperate need of help in food chemistry, in helping them to use the other available food products they had on hand, and this she did in a remarkable way. She soon had baked bread and stewed dumplings out of rice straw flour and mulberry leaf flour, products still retaining the necessary food values and vitamins but not using the precious rice that was not available in quantities during the fall of 1934. These recipes were then taught in her cooking classes and distributed by the Board of Health in the famine districts.

During this same autumn we were the recipients of several hundred yen for the purpose of carrying on relief work in the famine regions. Realizing that there are various methods of doing relief work, some good and some bad, we proceeded to select the method that we personally thought would be best, viz: that of taking poor girls into the Center from the famine districts, feed them and clothe them here, give them work to do amid Christian surroundings in the hope that in the future we may be able to return them to their villages as Christian leaders. During last winter we provided for seven such girls, two of whom have since returned to their villages, one found other work and four still remain with us. The remaining four do weaving, knitting, embroidery and sew aprons and other articles for sale in our Thrift Shop and thereby make the Relief Fund a Revolving Fund. Their health, food and work is under the supervision of Miss Matsumura. Though not yet professing Christians their characters have changed from coldness, fear and distrust to friendliness, cheerfulness and goodwill and helpfulness. We hope that the seeds we are planting in their hearts in these Christian surroundings may not fall on barren soil.

The Board of Health observing what we were doing soon followed a similar plan. They called in girls from all over the Prefecture,

gave them food and lodging and seven yen a month for expenses if they would come to the city to take up the study of Health and Midwifery. Over a hundred responded to this call of a three month course. Miss Matsumura was one of their teachers in this school; they frequently came to the Center for classes or a social time and even religious meetings. They since have returned to their villages and we are keeping in touch with them through our "Bunsho Dendo" department.

Besides the already mentioned duties Miss Matsumura conducts daily clinic periods for the two Kindergartens in the Center, the morning Kindergarten being the regular tuitioned kindergarten and the afternoon Kindergarten being for the poorer children in this section of the city who bring two sen a day for their fee. She also conducts health lectures and cooking classes for the mothers of these two Kindergartens regularly as well as giving them personal advice on health and food for children. On Sundays she goes with the Sunday School teachers to Ogama, our rural S.S. and does health work with the parents while their children are in S.S.

Her Food and Health Program has greatly broadened our Program for the Center and has given us many opportunities for doing direct evangelistic work that we would not have otherwise. When people are sick and hungry she steps in and clothes them and helps them and when they are fed and clothed we try to follow up with our direct Evangelistic Program always praying that the Lord may bless both as they are carried on hand in hand. (*Cornelia R. Schroer.*)

Ikebukuro Dispensary

The 10th anniversary of the re-founding of the C.M.S. Dispensary at Ikebukuro was celebrated at the Ikebukuro Mission-hall on Sat. Oct. 19. On the previous evening (St. Luke's Day), Dr. and Mrs. Suwa and three of the nurses working at the Dispensary and Maternity-rooms had joined, with the pastor and woman worker of

Ikebukuro Church and some of our Tokyo C.M.S. missionaries, in receiving the Holy Communion and praying for special blessing on all medical missionary work. The meeting on the next evening was more for the purpose of giving a report of the progress made in the Ikebukuro Medical Mission during the last 10 years. We were cheered by the presence of the Bishop of the diocese, who spoke warm words in commendation of the medical work being carried on at this centre, and also by the presence of the Principal and Warden of the Central Theological College, which is a not distant neighbor of the Ikebukuro Mission. We were also glad to see that a good number of Japanese officials had accepted the invitation sent to them. These were representatives of the Social Welfare Bureaux of Tokyo Prefecture and Municipality and of the Home Office, and also of the local police and ward officials; and their presence gave the speakers a good opportunity of explaining the Christian aims and motives of our work. After a hymn and reading of Scripture and a prayer of thanksgiving, the C.M.S. Local Representative in Tokyo welcomed the assembled guests; and this was followed by Dr. Suwa's report. He described the founding of the Dispensary by Rev. W.P. Buncombe in Fukagawa, 17 years ago, and the total destruction of that centre in the Great Earthquake and Fire of 1923; and then the way in which C.M.S., helped by a grant of ¥10,000 from Government relief funds, bought land at Ikebukuro and re-founded the Dispensary just 10 years ago.

During that period the number of individual patients attending the new Seiai-in ("Holy Love Dispensary") had averaged nearly 2000 a year. The total number of visits paid by these patients up to date was 83,325; and 156,575 doses or bottles of medicine had been dispensed! The free-will offerings made by the patients during the 10 years under review amounted to ¥12,107—representing about one seventh of what they would be supposed to pay for advice and medicine, if attending an ordinary Dispensary. These patients come from a wide radius, and for the most part from a very poor quarter. There was a map of Tokyo shown among the exhibits; and in one corner of this map sprawled a large spider, whose tentacles spread in all directions. That was to represent the extent of the whole district from

which our patients are drawn. A rough measurement showed it to be an area of about 4 or 5 square miles of densely populated streets and lanes. Another chart showed that 297 babies had been born in our maternity-rooms, since they were opened 7 years ago. And others showed how the number of new patients in a year had risen from 1047 in 1926 to 2605 in 1934; and the free-will offerings from ¥636 in 1926 to ¥1543 in 1934. Statistics do not convey much to some people; but the most casual observer must see here a record of hard and truly Christ-like work carried out year after year in a very unostentatious way, and a record also of steady progress.

Dr. Suwa and his wife and helpers deserve more recognition from the general public and from the Mission as a whole. It is possible that some regard the Ikebukuro Medical Mission, with its Dispensary and maternity-room and child-welfare work, as purely "a Tokyo stunt", for which Tokyo people alone are responsible. It is true it was started by Rev W.P. & Mrs. Buncombe, who between them have in the past raised something like ¥10,000 for its support; and we were glad to have Mr. Buncombe present at our recent celebration, and to welcome him there as one of the honoured Founders of this medical mission. But from the start this work has been officially supported by a small annual grant of ¥2,000, from the central funds of the C.M.S. Medical Mission Association; and on two occasions, when in special need, this has been supplemented by special grants from the Local funds of our Japan Mission. It is in fact the only bit of medical mission work in Japan for which C.M.S. is directly responsible. Those of us who live in Tokyo must naturally bear the chief part of the burden of collecting the money (about ¥600 a year) necessary to supplement the C.M.S. M.M.A. grant (recently reduced by successive "cuts" of 10% and 5%) and to supplement also the income derived from free-will offerings, maternity fees, small municipal grants, etc. But we shall be grateful for the prayers and help of others outside Tokyo whether in Japan or in the home-land.

One great need is to secure an extra woman worker to give her time entirely to personal work and to visiting patients in their scattered homes; and so to reap some of the harvest, that should be ex-

AT THE IKEBUKURO CENTER



AT THE HIROSHIMA CENTER



Workers and children. The two little boys are children of a *tofu* maker who is in prison for stealing food.



Health nurse and a child, one of eleven, six of whom died before the age of six months. The mother earns fifty sen a day in a meat factory, the father is a day laborer without work.

pected from the good seed of Christian impressions and Christian Gospel messages sown so often and for so long in so many hearts. Please remember this and our other needs in your prayers. Our Tokyo C.M.S. Local Committee hope to make provision in next year's budget for the resumption of Miss Baldwin's most promising mother-craft and child-welfare work, on her return from furlough. Helped by a most efficient nurse, trained in child-welfare methods at St. Luke's medical centre, Miss Baldwin was in touch with more than 100 mothers before she left; and a few of these continue to come to Dr. Suwa for advice. Both she and Dr. Suwa are keen, after her return, to open a branch Dispensary and Clinic in the very needy quarter of Itabashi; and it may be possible to do this in an inexpensive way by renting a small house and using it also as a preaching-place. Please remember this scheme also in your prayers.

(G. H. Moule)

A Day Nursery for Outcastes in Hiroshima

One morning last fall Nakao San came to the house to make his weekly report of his work at the Social Settlement in Fukushima, an outcaste village in our city. He told me that three little children had lost their lives by drowning. He explained that the mothers of these and many other children in Fukushima were at work each day in meat packing houses and on the streets selling flowers, and the babies in the homes were left with brothers and sisters who were just a little older. The three little babies, he reported, were being cared for in this way and they lost their lives. At once we began to think and plan what we might do to help remedy the situation.

For fifteen years our Mission has had work in Fukushima. A kindergarten, evangelistic services and Sunday Schools have been conducted at different times but as far as we know there are no Christians on the island with a population of fifteen hundred Koreans and twenty-five hundred Suiheisha Japanese. At the time of our

conversation Mr. Nakao was living at the Settlement House and was operating a Night School for Korean children, a young men's club, a Sunday School, and working in a Boy Scout Troop. But even with all of these projects we did not feel that we were getting a hold on the community and all the stones which had broken windows in the past had not been thrown in the past.

In facing our problem we decided to open a day nursery for well babies. Our first problem was a nurse. In Tokyo we found a friend in Miss Christine Nuno of St. Lukes' Hospital. And after several disappointing telegrams and letters we received from her a well qualified nurse whose salary and expenses we were to pay. The next problem was a house. We moved Mr. Nakao out of the village and remodeled his house inside according to the nurse's plan, to house a baby nursery.

Our next step was to go to the Ken Cho and get their understanding, sympathy and co-operation. Our method in this respect was to get an introduction from the Japanese School of Language and Culture in Tokyo to Mr. Hara, head of the department of Social Welfare under the Home Department. He in turn gave us an introduction to one of the Hiroshima officials and from that time we have felt free at will to consult with the officials in the prefectural office. (As a result of this relationship with the prefectural office we have been able to get milk from the beginning at two sen a "go", all medical supplies at a fifty percent reduction and recognition of our work which aided in getting a gift from a Japanese foundation.)

Our fourth problem was finances. In this we have had no definite program. A Sunday School class in North Carolina wrote out and said they wanted to send ten dollars a month to be used in our work. This has cared for the salary, without food allowance, for the nurse. No direct appeals have been made, and outside of repairs the Mission has had no funds to contribute. However, individual missionaries have, without being requested, given liberally. Some gifts have come from America in response to articles written without appeals for funds. The budget to date is about one hundred and twenty yen a month.

Another step was to get other people in Hiroshima interested. This was not difficult since the work was worthy. When the nurse came, a tea was given for her and prominent foreign and Japanese friends were invited to meet her. From this tea came a group of advisers and supporters who have remained faithful. Among these have been Miss Mary Tinch and Miss Althea Cronk, teachers in the Mission School and Rev. Z. Hinohara, president of that institution.

Then when everything was ready, this was in April of last year, and we had announced to the Homen-iin that we would accept babies whom they would recommend, to our surprise no babies were forthcoming. (It should be added that when the project was being studied we used a report from the prefectural office that there were 35 families in Fukushima who were dependent upon the city for food, and 185 families who were able to provide for themselves unless some working member of the family was ill, or due to rain, mothers or fathers could not get out and sell their wares, and we were determined to take babies from these homes.)

Then one child came after four days of waiting. She could remain only a few days and then was returned to her home for she had seven different diseases. We later learned, and she soon died. But other mothers came and now there are fourteen babies in the Nursery. Only one incident has occurred which has caused any serious trouble. A child fell in the yard and hurt his wrist. The mother blamed the nurse. She took her two children out for a week then came back and apologized and asked that they might be returned. They are in the nursery now.

There seems now to be only one question in the minds of the mothers and that is why we foreigners, and Japanese of a different class, are interested in their babies. We have only the story of Christ and the Christian message to give as our answer.

In the nursery we have three full-time workers. Besides the nurse we have a graduate of our Hiroshima Girls' School and a young girl from the village who has helped us solve many problems of discipline. There is a woman who comes at the end of each day to help with the laundry. The children are brought each morning about

seven. Their clothing is removed and clothes which we provide are put on. In the middle of the morning they are given nourishment and at noon they are given their noon meal. After dinner they take a rest for about two hours. Each has a futon and cover with his name written on them. The small babies under 18 months are kept up-stairs and sleep in beds made from kori which rest on a wooden shelf. These babies are cared for by one of the workers. In the afternoon the children are given milk and crackers. Most of them before coming to the nursery have never had cow's milk and must be taught to drink it from a spoon. They drink twenty-two go a day now. At three in the afternoon each child is given a hot bath and when his mother comes his clothes are changed and he returns home.

We need now a sun-house for the children who come with colds. When this is built and another worker is secured we can take ten more children. The mothers say even this increase is too small, for there are more than twenty-five babies waiting to be admitted.

Until this work was began I never understood fully what Jesus meant when he said, "Inasmuch as ye have done it unto one of the least of these my 'children' ye have done it unto Me."

(*W. C. Huckabee*)

A Debate Between a Buddhist and a Christian

The title of this article is a misnomer, for it was not actually a debate between a Buddhist and a Christian. It was however the first time in many years that representatives of these two faiths have met each other in the public press in defense of their respective beliefs. The sight of Buddhism appealing to the consideration of the public as a religion for modern man was such an unusual occurrence that perhaps the "debate" called forth a measure of public interest disproportionate to its intrinsic merits.

In the religion columns of the Tokyo Yomiuri Shimbun during November, 1935, a series of six articles appeared under the general title, "The New Recognition of Buddhism," the sub-title being, "Buddhism as a Religion for Modern Man." The author was Mr. Fumio Masutani, a leader of the Buddhist "Truth Movement" (Shinri Undo) which has been making such rapid gains in strength during the past year. These articles were answered by a series of five articles entitled "God and the Present Day" by Rev. Hidenobu Kuwada, of the Nippon Theological Seminary, in which Christianity was defended against the implicit or explicit attacks made against it by Mr. Masutani.

The Shinri Undo is one of the leading manifestations of the renaissance of Buddhism which one hears so much about today and which is occupying so much of the attention of journalists. Its leading figure is Mr. Entei Tomomatsu, whose radio lectures on Buddhism some months ago turned the tide of popular interest once more in the direction of religion. The movement is organized so as to bring the truths of reformed Buddhism home to the common man, publishing a monthly magazine entitled "*Shinri*" and a more scientific

journal called "Buddhism". The middle of December the organization reported 865 branches with a total of 20,222 members. The influence of the movement, however, extends much farther than these figures would indicate.

A number of books have been issued by the movement, among them the lectures given by Mr. Tomomatsu over the radio, and a translation into present-day Japanese of the "Dhammapada" the oldest Buddhist scriptures. A hymnal and a religious diary are also published. Mr. Masutani who wrote the articles in the *Yomiuri* is the scientific thinker of the movement, and has just published a volume entitled "*Bukkyoron*" which enlarges on the general theological principles brought out in the newspaper argument. An article in the spring number of the *Quarterly* will discuss the general teachings, as well as the implications of the "Truth Movement" but in this number it is our purpose to let Mr. Masutani speak for himself. His argument, somewhat condensed, as given in the six articles in the *Yomiuri*, is as follows:

Does Buddhism possess a nature qualifying it to be a modern religion? If this question should be asked of me, I should answer with an unqualified, "Yes," and I should add that among the existing religions of the world today, Buddhism is the one possessing these qualifications in the greatest measure. The points are many in number, but I shall attempt to deal with several of them in order.

1. In the first place Buddhism is well qualified as a religion for modern man, because it is a religion without God. In the essential point of religion, that is, with respect to the so-called problem of God, Buddhism exhibits the most modern standpoint. Among all the reasons for the lack of confidence modern man has in religion, the central reason is the irrationality of the idea of the existence of God. Not only is the idea of God absolutely repudiated from the standpoint of the newer social science, but already from the standpoint of philosophy, natural science, as well as from common sense.

it has been disavowed.

This repudiation of the idea of God, although it is the death blow to Christianity and other religions of the day, was the starting-point of original Buddhism. However, since there was no vehicle for transmitting this characteristic of Buddhism, it has not received adequate development. Therefore we must begin by raising the question whether in original Buddhism the idea of God was repudiated. In discussing this problem we meet with a lack of interest on the part of students of Buddhism. Those who see the importance of it are Western students of religion, the reason being that, thus far, under the influence of the Christian view of religion, religion has been considered to be a "relationship between God and man" this assumption having become a habit of Western religious thinkers. Therefore if it is held that Buddhism is a religion which considers God unnecessary, then the important and interesting question will arise as to whether Buddhism is really a religion at all. Therefore Western scholars consider this problem to be important, and study it with interest, not a few of them reaching the conclusion that Buddhism is not a religion at all.

We can approach the subject of whether the idea of God existed in original Buddhism from various angles. We can prove, from the study of the fundamental truth of Buddhism that the idea of God is non-existent. We can prove from a study of the personality of the Founder that there was no consciousness of a necessity on his part to discover God. We can also show from a study of conditions in India at that time, that the tendency toward atheism was everywhere strong.

If one should ask what the fundamental principles of Buddhism are we shall again receive various answers, but they are generally assumed to be the Four Noble Truths, and yet in these great principles there is no hint of an idea of God. The Way of Enlightenment trod by the disciples of the Buddha was not a way dependent upon external help, for the Buddha taught his disciples to consider themselves and to meditate rather than to pray and beseech God, esteeming that the raising of self to Buddhahood was of primary

importance.

There was accordingly no necessity laid upon the disciples of the Buddha to elevate him to the position of God. In original Buddhism, Sakyamuni was in all points limited to humanity. He was merely the "most enlightened person" and no more. But that Sakyamuni possessed power not ordinarily possessed by men is seen from a study of the early Sutras. It was a belief of ancient India that a holy man should necessarily possess divine power, yet the idea that Sakyamuni was a God because he possessed divine power did not arise in early Buddhism.

Of course, Buddhism did not remain for long a religion without God. This was due to the fact that no vehicle was available for accomodating this truth, owing to the low intellectual level of the Indian people of that time. However in this present age, when the human mind can no longer hold the idea of God, it is our duty once more to revive this characteristic point of original Buddhism that it is a religion without God.

2. In the second place, Buddhism is qualified from the standpoint of its idea of faith to become a religion for modern man. Other religions teach that happiness consists in ignorant belief. "I believe because I do not see." "I believe because it is unreasonable." Men have been long admonished that knowledge is not a pathway to God. However this idea of faith is quite unsuitable for modern men. Because we love experience and substance we cannot find happiness by following the adage, "I believe because I do not see." Because we love reason we cannot follow the admonition to believe because an idea is irrational. Again, because we love knowledge, we cannot agree that knowledge does not lead to God, and can only hold in contempt a fearful Being before which we must stand in awe.

Because such definitions of faith are unsuitable to modern men, faith has everywhere grown weak today and men are being censured because they have lost the true spirit of religion. However the idea that faith must be unreasonable, extra-moral and external, is a narrow way of thinking, for true faith can be successfully based upon knowledge, reason and experience.

Speaking briefly, this idea of faith as something unreasonable, extra-moral and external is an idea received from the Christian type of faith. Even when found in Buddhism—as for example in the Jodo sects—this type of faith does not represent traditional Buddhism. Essential Buddhist faith is built up by means of knowledge, reason, and experience to a complete understanding of Self. It was this faith that the Buddha taught his disciples. From this standpoint, Buddhism is the most fitting religion for modern man.

3. In the third place, in the realm of creeds, Buddhism is the religion most adapted to the modern mind. All existing religions possess what they call creeds, to accept which is the primary duty of the followers of the religion. In Buddhism even, quarrels over creeds are not infrequent, but in original Buddhism creedal problems were considered of little importance.

In the vocabulary of Buddhism there are two words *shisho* and *isho*, either of which may be taken as defining the basis of "Faith." The first means the establishment of Faith through the life and works of a teacher. (師證) The second means the establishment of faith through one's own knowledge and reason. (理證) Now, if we look at Christianity we find that its type of Faith is established by the former rather than by the latter. Therefore disputations within Christianity are always settled by saying, "Christ said thus and so," or "Christ did thus and so." At the end of the Middle Ages, for example a certain monk named Thomas a Kempis, wrote a book entitled "Imitation of Christ" according to which the imitation of Jesus was set forth as the great underlying principle of the Christian life.

Original Buddhism, on the other hand appealed to *risho* rather than *shisho*. After the passing of the Buddha a great many problems which had never occurred to the mind of the Founder arose and were discussed in a dignified manner by the early leaders, according to their own knowledge and interest, the disputants often holding opposite views. In spite of what the Founder had said and done, it was only natural that divergent ways of thinking should come to light, arising from differences in time, person, and place. Our thinking is con-

ditioned by our age, by the person who does the thinking, and by the place. Considering the matter is this way, a strict and literal construction of words into the form of creeds cannot be possible. Buddhism, which has always been "the religion of the new as well as the old," is in the present again demonstrating that it possesses without inconsistency this qualification of intellectual progress.

4. With respect to the religious life, Buddhism possesses a number of peculiar qualifications. There are times when we modern men become reflective. There are times when we envy the men of old who could calm their spirits by means of quiet prayers and we long for the feeling of continuity with the past which is aroused in us by solemn ceremonies and rituals. However, the prayers and rituals of religion because they are expressed in ancient thought forms and because of the mysterious and miraculous elements which they contain, are offensive to the intelligence, reason and experience of modern men.

Nevertheless, many religions of the present day continue as before to offer prayers and perform rituals. Why? Because such prayers and rituals have become their very life, and without them, their organization would go to pieces. Therefore even though the color of mystery in the prayers and ceremonies is fading out, there is nothing left for them to do but strictly to observe them. However, Buddhism is the one religion, which from the beginning, has not demanded prayers and rituals. A poem in the Dhammapada says that one mass repeated once by a holy man is worth more than a thousand repeated month by month for a hundred years. The sole purpose of original Buddhism was to build a true human life upon a true understanding of human nature. Therefore, if the modern man has a lack of confidence in prayers and rituals, Buddhism can abandon them and go forward without them, for they are not a part of its original essence. However, this essential element has not received adequate development up to the present, but it is a direction in which we greatly desire progress to take place.

Although many of Mr. Masutani's arguments were directed against the ideas held by the established Buddhist sects in Japan, others were quite obviously aimed at Christianity. This was quite natural because in Japan Christianity has been long considered to be the religion best adapted to the modern mind. Mr. Kuwada, who replied to Mr. Matsutani, is not unknown in the realms of controversy, having been one of the strongest defenders of conservative Christianity against the "Social Gospel" and "Modernism." More recently, although he first maintained a critical attitude towards Barthianism, he was converted and is now one of the leading interpreters of the Crisis Theology in Japan.

It is unnecessary to take up in detail his reply to Mr. Masutani's arguments, but his general attitude will be indicated. Setting to one side Mr. Masutani's analysis of the essential elements of Buddhism, Mr. Kuwada dealt with his analysis of the religious demands of present-day men, showing that the tendency today was away from atheism and toward the idea of God. He challenged the statement that science, philosophy and common sense were repudiating the idea of God, affirming that in all of these realms men were reaching out for an absolute existence apart from themselves.

Admitting Mr. Masutani's definition of the Christian type of faith, Mr. Kuwada denied that such faith was offensive to man's intelligence, reason and experience, but since man's intellect is a "talent" received from God, reason is one of the constituent elements of faith and conscience. Christians believe, however, that Faith should rule Reason and not Reason Faith, and say with St. Anselm, "I do not know, therefore I believe." He attacked Mr. Masutani's definition of creeds as being old-fashioned, showing that in Christianity creeds are often the expression of the historical standpoints of different Christian groups, and instead of being formulas which had lost their meaning with the passage of the years, were still expressions of Christian convictions. He cited as examples Luther before the Diet of Worms and Karl Barth before the Nazi authorities. He dismissed Mr. Masutani's criticism of prayer and ritual by asserting correctly that he did not include in it the deeper idea of

communion with the Eternal which Christians mean by prayer. In conclusion he distinguished between Buddhism as the Way of Enlightenment and Christianity as the Way of Faith.

The significance of this "debate" and other similar discussions of religion, however, does not lie entirely in the arguments proposed and theories propounded, but in the fact that Reformed Buddhism is ceasing to be a movement confined to a small circle of scholars, but is making its appeal to the multitude of newspaper and magazine readers and radio "listeners-in" who thus far have been immune to religion and its arguments. Whether or not we agree with Mr. Masutani in his definition of the "modern mind" or not, the skeptical atheism which he exhibits is at least characteristic of the Japanese segment of that abstraction. The movement which he represents will undoubtedly be instrumental in bringing religion back into the lives of many Japanese. More concerning the content of the teaching of the Shinri Undo will be found in a forthcoming number of the *Quarterly*.

It will be a good thing for Christianity to face the arguments of a revived and modernized Buddhism. It will call back Japanese Christian scholars from their absorption with the problems which the Church has had to face in the past to a facing of the problems of men of the present day. It should result in making our presentation of the Gospel less expository and historical and more apologetic. In the end it should clarify the claim of Christianity to be the religion which meets the deepest needs of the human heart.

News from Christian Japan

All-Japan Christian Conference

The All-Japan Christian Conference which was held under the auspices of the National Christian Council in Tokyo November 26-27, brought together two hundred of the front-line leaders of the Japanese Christian Church from every part of the Empire. The presence of forty-eight missionaries—Americans, British and German—gave the conference an international touch. These 200 delegates represented practically every communion and every national Christian organization in the Empire and made the conference not only an all-Japan but an all-Christian gathering.

The two major questions—Church Union and a Nation-Wide United Campaign of Evangelism—which the conference was to consider had captured the imagination of the delegates. The tides of interest ran high. The delegates gathered in an atmosphere of anticipation and were moved by a stirring sense that something epochal was going to take place.

In order to deepen the consciousness that Christ, the Great Head of the Church, was present to guide in the momentous matters which the conference had in hand, the delegates first of all renewed their sense of union with Him in the service of the Holy Communion. In this service of communion and rededication Bishop M. Akazawa brought a most challenging message. Dr. Y. Chiba, the chairman of the conference, presided at the ritual.

A most interesting interlude in the conference was the welcoming of fraternal delegates. Mr. Y. Takata, Head of the Bureau of Religions in the Department of Education, in behalf of the Minister of Education, explained some of the general principles of the "Religions Bill" which the department is preparing and proposes to introduce in the coming session of Parliament. One of these principles is to secure proper educational and

Note: In order to make this department as representative as possible, the Editors of the *Quarterly* are desirous that organizations and individuals cooperate by sending in articles with permanent record value concerning their respective Mission or Church groups. *Editor, J. C. Q.*

moral qualifications for religious workers. The other is to provide some method whereby each denomination will have a recognized representative with which the government can deal when matters arise which call for conference. He emphasized the fact that the total aim of the proposed legislation was to assist recognized and wholesome religious bodies to go forward with their work.

Rev. I. Kanzaki, a Shinto Priest, representing the Japan Religions Association—an organization of Shinto, Buddhist and Christian leaders—brought greetings from that association and declared that Christianity has a great contribution to make to the life of Japan. The times call for a united effort on the part of all who are truly religious minded. Christianity can supplement the work of the other faiths and renew and strengthen the life of the nation.

Dr. McNaughton representing the Christians of Manchoukuo spoke of the encouraging progress of the church in that area and its desire to cultivate closer relations with the Christian Church in Japan.

Two pastors of the Presbyterian Church of Formosa were also introduced and assured the conference that the Christian Church in that island is also on the march.

A full discussion of the actions of the Conference will be found in the article, "Problems Confronting Christianity in Japan Today" by Dr. E. H. Zaugg, in another section of the *Quarterly*.

Methodist Quadrennial Conference Meets in Tokyo

At the quadrennial conference of the Japan Methodist Church, held at the Ushigome Methodist Church, Tokyo, this past autumn, Bishop Akazawa was re-elected bishop for another four-year term. Rev. S. Imai, the aggressive pastor of the Central Tabernacle, Tokyo, was elected head of the commission on evangelism, and Rev. M. Hori, of Kwansai Gakuin, head of the commission on education.

Eighty-four delegates—ministers and laymen in equal numbers—from the two annual conferences composed the membership of this General Conference. During the course of the sessions, a number of interesting facts were brought out. The Japan Methodist Church is now composed of 43,000 members and 279 churches, of which 106 are fully self-supporting. For church support, over ¥378,000 is received annually from the membership of the denomination, and in addition the sum of ¥62,000 is raised annually for non-self-supporting churches, in addition to the support received

from the cooperating Missions. Among actions taken by the Conference was one lengthening the term of district superintendents from three to four years, and one granting a form of ordination to women evangelists. The latter, although thus ordained, will not become members of the annual conferences. Although a step forward in the direction of equal rights for women—a matter which has been often debated in the past, this action is not so radical as the custom which has prevailed for several years in the Presbyterian-Reformed *Nippon Kirisuto Kyokwai*, where women are ordained and installed as ministers over congregations on an equality with men.

The Japan Methodist Church still retains in its name a word (*Mesojisuto*) suggestive of its foreign origin, and although previous to the Conference, there was considerable discussion concerning the advisability of adopting a more thoroughly Japanese title, no action was taken. Cooperating in the church are three foreign-missionary organizations, the Mission of the Methodist Episcopal Church, that of the Methodist Episcopal Church, South, and that of the United Church of Canada. These three organizations carry on no work of their own, apart from the church, and all ministerial missionaries have, since the foundation of the church in 1907 been members of the annual Conferences with the same standing as Japanese ministers. This is perhaps why there has been less of the problem of Church-Mission relations in this communion than in other large denominations. The church maintains missionary work not only in Japan but also in Saghalien, the Loo Choo Islands, Formosa, and Manchuria.

Daily Christian Newspaper Launched

“The Daily Christian News” which was launched last summer, has been making its regular appearances since that time. Published by the Japan Christian News Agency, and edited by Prof. S. Murao of St. Paul’s University and the Tokyo Y.M.C.A., it aims at being a newspaper, and tells of events in the Christian world and interprets in a Christian manner political and international affairs.

In size the new paper is very modest—consisting of four pages eight inches by eleven; notices are brief but sufficient, and little attention is paid to thought problems and other matters which occupy so much space in the older Christian weeklies. The price of the paper is fifty sen a month, and while that is not large, it is sufficient to keep the paper from the hands of those who have access to the material it provides from other

sources. It is often heard that a Christian family newspaper is one great need of the church in Japan, but it is difficult to see how this present paper, good though it is in its field can fill that need. Its natural appeal will be to Christian workers, who already are receiving through denominational weeklies the same material the daily seeks to supply.

Like other magazines, the "Daily" runs the danger of becoming too much a report of meetings, the arrival and departure of famous guests, etc. Thus far the news items have been well balanced, no phase of Christian work or no communion being neglected. It ought in this way to become an organ of closer understanding and cooperation among the churches.

Bishop John McKim Retires from Japan

The Right Reverend John McKim, D. D., senior bishop of the Anglican communion in Japan and bishop of the diocese of North Tokyo, who is rounding out a career of 56 years spent among the people of Japan in building up the spiritual, educational and medical work of the Nippon Seikokwai, has resigned and at the meeting of the American House of Bishops convening on November 5, at Houston, Texas, action was taken approving his resignation. The Bishop left Japan on November 7, aboard the Asama Maru for Honolulu where he will make his home,

Thousands of Japanese men and women today can point to educational backgrounds gained in the several well-known educational institutions Bishop McKim has founded and built. Best known to the public are St. Paul's University, St. Paul's Middle School, St. Margaret's Girls' High School, and St. Luke's College for Nursing, all located in Tokyo, and the Heian Girls' High School in Kyoto.

Acknowledged throughout the world is St. Luke's International Medical Center in Tsukiji, Tokyo, which under Bishop McKim's long guidance has been built into one of the most modern medical centers found anywhere in the world. At Osaka, Bishop McKim founded the present modern St. Barnabas' Hospital at Tennoji, which has been developed along the lines of St. Luke's, but on a smaller scale. He has also built numerous church buildings throughout the country, especially in Kansai, Kanto, and Tohoku.

At the time of the Kanto Earthquake, Bishop McKim, already past 70, beheld the colossal destruction of many of the great institutions he had been building. However, after sending his famous cable to the American headquarters in New York, "All gone but faith in God," he set about the

task of re-building what had been destroyed, Today after 11 years of work, he can point to the complete reconstruction of all the destroyed churches and institutions of learning. Following the earthquake, Bishop McKim received the Order of the Sacred Treasure, from H. I. H. the Emperor in appreciation of his meritorious work in Japan.

Educational Institutions Celebrate Anniversaries

Outstanding among the anniversaries that were observed during the past quarter was the Sixtieth Anniversary celebration of the founding of Doshisha University, Kyoto. A series of meetings extending from October 26 until November 2 fittingly commemorated this anniversary of the oldest Christian educational institution in Japan. The formal anniversary ceremony on October 29th was followed by a dedication of Amherst Hall of the student association of the university.

Of peculiar interest were the musical events which celebrated the anniversary. On the evening of October 28th a concert and on the evening of the 29th a rendition of Handel's oratorio, "The Messiah" were given and broadcasted over station JOBK, the latter being sent over a nationwide hook-up. With a choir of 150 voices and the accompaniment of a piano, an organ, and a symphony orchestra the latter production received very favorable comment in musical circles throughout Japan.

The Fiftieth Anniversary of the founding of the Hokuriku Girls' School in Kanazawa was celebrated on October 17th and 18th. This institution established by the Mission of the Presbyterian Church in the U. S. A., is now the only Christian school in the Hokuriku district. Among other things the anniversary was observed by the raising of a fund among the alumnae of the school making possible the organization of the institution as a *zaidan hojin*.

Dr. Kagawa Leaves for American Trip

On December 5th Dr. Toyohiko Kagawa left Japan on the N. Y. K. Liner Chichibu Maru for an extended trip to the United States, Canada and Europe. Word has already been received of his detention at Angel

Island in San Francisco Bay by the American immigration authorities because of his old case, and presumably an arrested case, of trachoma; and of President Roosevelt's intervention in his behalf. Some news of his most significant statements before certain youth meetings has also been received. Dr. Kagawa's itinerary in the United States and Canada will be a very busy one, and it is anticipated that the longer distances will require his traveling by air. He states it as his desire by speaking and conference to open the way to the cooperatization of American economic life through Christian agencies. His evangelistic message will be, as usual, both personal and social, for he believes that the only hope of a Christian social order is through lives transformed by the love of Christ and working with economic principles which are both just and sound.

On June 30th Dr. Kagawa is scheduled to sail from New York for Norway to attend the World's Sunday School Convention to be held at Oslo, and for several weeks thereafter he will travel in Norway, Sweden and other European countries. He expects to return to Japan next September.

Abolition of Licensed Prostitution Makes Progress

The press, during the past quarter, has devoted much space to the subject of the abolition of licensed prostitution, one of the goals set by the Christian leaders of the temperance and purity movements. In December it was reported that the Kochi Prefectural Assembly had adopted a resolution in favor of abolition, bringing the number of prefectures which had passed such resolutions up to thirteen. The prefectures of Akita, Saitama, Gumma, Nagasaki and Aomori have already abolished the licensed system.

This action is in line with the recently adopted policy of the Home Office which has drafted an Abolition Bill which will be presented to the forthcoming session of the Diet. Considerable attention is being paid to the situation following the abolition of the licensed quarters. The most discussed plan is one which would change the present quarters into cafes or restaurants employing prostitutes as waitresses or employes, with periodical medical examinations and other safeguards. Under none of the proposed schemes would the situation be improved much over the present, except for the fact that Japan would no longer stand out as one of the few nations which protect licensed vice. As one newspaper editorial remarked, "It is humiliating that the government licenses prostitution as a legitimate

business. It is contradictory for Japan which poses as the possessor of a civilization in no sense inferior to that of Europe and America, to permit such a system to exist."

Even though the blot be removed from national prestige by the abolition of the licensed system, a large number of moral and physical problems remain to be solved.

Government Speaks on Religion in Education

The problems of religious education and education in religion have occupied more than their usual share of space in the public press during the past quarter. The government, in order to stem the tide of Westernism, individualism, and declining moral standards among the people has in recent years come to realize the necessity of using religion as a means of raising the spiritual level of the populace, especially the youth of today. How to do this, in view of the regulation of 1900 prohibiting religious instruction and worship in the schools, has been a problem. How can the religious spirit be fostered without the state favoring or promoting any particular religion? How can legitimate religion be helped along and the stream of quasi-religions and ephemeral cults based upon superstitious ideas and practices be stemmed?

After much consideration and after several conferences between government officials and representatives of the leading religious organizations of the country, a memorandum was issued by the Department of Education on November 28, which, in the opinion of most observers, materially softens and modifies the regulation of 1900 prohibiting religious practices and teaching in the schools. The general purport of this memorandum is as follows:

1. The schools should maintain a position of neutrality and impartiality toward sectarian religious education, based upon the religious beliefs held in the home and furthered by the propaganda of organized religions.
2. In the schools, the following attitude should be taken toward the sectarian religious teachings held in the home and in society: (a) The schools should do nothing to damage the religious beliefs of their pupils, and should refrain from making light of or scorning the religious sentiments which arise naturally from their hearts. (b) Although respecting legitimate religious faith, the schools should at the same time discredit those superstitions which are subversive of public morality.
3. The teaching of sectarian religion in the schools is absolutely

prohibited, but in order to contribute to culture of personality it is extremely necessary to foster religious sentiments by means of education in the schools. However, since school education is conducted with the Rescript on Education at its center, nothing shall be taught and no methods shall be used to foster religious sentiments which are contradictory of that document. In order to foster religious sentiments among the pupils special attention is called to the following channels of such instruction: In the teaching of Ethics and Civics, more heed should be paid to the religious aspects of the subjects. In the teaching of Philosophy care should be taken to secure a deeper understanding of religion. In the teaching of National History, the effect of Religion on national culture, the influence of religion upon the lives of great men, the story of the lives of great religious leaders and the history of the leading religions of the country should be stressed. Excursions, trips, etc., should be utilized to foster religious sentiments. Without interfering with the regular curriculum, at appropriate times, meetings for the cultivation of religion should be held, at which religious leaders of high character may address the pupils.

Division in Japan Holiness Church

An unfortunate division in the ranks of the rapidly growing and intensely evangelistic Japan Holiness Church has created a great deal of interest during the past year or two. Although there is no longer any political or financial connection between the two bodies, the Japan Holiness Church is a child of the Oriental Missionary Society. A statement has been received from the first and second vice presidents of the latter organization, in Shanghai, from which the following excerpts are taken:

"Our hearts have been sorely grieved over the schism in the work of the O.M.S. Japan Holiness Church. We have wept and prayed before God and besought the two factions that there might be a reconciliation that would be in keeping with the name and experience of holiness for which we stand and which for so long was honored among the churches of Japan.

"Whereas the two factions seem to have arrived at no settlement that would bring about the peace and reunion so much prayed for and desired, and whereas the basis of the controversy has been doctrinal, and whereas the new teaching which is the crux of the controversy has been nationally and internationally promulgated, we wish to state that:

"The Oriental Missionary Society cannot agree to accept as a doctrine the new teachings in regard to Japan and the Jews as expressed in 'Japan and the Bible' and other publications issued by Rev. and Mrs. Nakada Juji and their adherents nor can we agree to accept the changed form of evangelism practiced by them under the new "mission" which they claim. We do not herewith express our opinion as to the rightness or wrongness of the above mentioned teachings and practices but simply state that we cannot agree to their acceptance in our ranks as our calling to teach or practice.

"The O. M. S. holds as a foundational basis what we have called a Four-fold Gospel i. e. Regeneration, Sanctification as taught by John Wesley, Divine Healing and the Pre-millennial Second Coming of Jesus Christ, but as a Society we have always stressed the fact that we are called to emphasize evangelism, with the regeneration of the unsaved and the sanctification of the believer as our essential basic doctrines.

"There is so much that has become controversial in regard to the doctrine of the Second Coming that we have refused to allow ourselves to become involved therein beyond the definite statement that we believe in the Pre-millennial coming of Christ and in general agree to the details as taught by Blackstone and Seiss. We cannot agree to accept any additional details, that is, as considering them essential to our church and its fundamental mission as above stated."

Meeting of the Kagawa Fellowship

Before leaving Japan for the United States, Dr. Kagawa gave a portion of two days of his time to the Kagawa Fellowship, a group composed largely of foreigners who are deeply interested in Kagawa's approach to life and desirous of assisting him in his evangelistic and social program in Japan. The Fellowship met from the evening of November 28th to the following evening, at the lovely suburban Hotel in Raku-Raku-En, about eighty being in attendance- Dr. Kagawa spoke freely and at length on the following questions: Present Day Social and Religious Conditions in Japan, International Cooperation, and Future Plans for the Kingdom in Japan; and he also led one of his inimitable Bible Study periods at the Morning Watch hour. Dr. M. Sugiyama spoke on Rural conditions and Farmers' Gospel Schools; and Rev. M. Kozaki gave a fine report concerning the City Gospel Schools which Mr. Kagawa is now so strongly supporting. The annual election of Fellowship officers resulted in appointment of Dr. Paul S. Mayer as Chairman, Mr. C. P. Garman as Secretary, and

Mr. J. F. Gressitt as Treasurer for the ensuing year. An executive committee of fifteen was also elected to transact the business of the Fellowship in the interim before the next annual meeting.

Nakayama Accompanies Kagawa to America

Rev. Masaki Nakayama, of Meiji Gakuin, is accompanying Dr. Toyohiko Kagawa on his trip to America and Europe, expecting to conclude his year of inspection by a period of research in Italy. Mr. Nakayama is wellknown in the literary world of Japan as an authority on Dante, as well as the translator of the works of St. Augustine, and the "Institutes" of Calvin. Before leaving, Mr. Nakayama was elevated to the position of Dean of the College department of the institution which he has served for so many years. Mr. Nakayama and Dr. Kagawa were classmates in the College department of Meiji Gakuin, and during Dr. Kagawa's recent journey to Australia, Mr. Nakayama took charge of the Kitazawa church, which Dr. Kagawa maintains in the suburbs of Tokyo.

Tagawa Retires from Presidency of Meiji Gakuin

Mr. Daikichiro Tagawa retired from the presidency of Meiji Gakuin on November 6th, 1935. Having been for many years a member of the Imperial Diet and for a time deputy mayor of Tokyo, Mr. Tagawa brought to the institution his wide experience as a practical politician, and his liberal political views, international ideals and social vision were much felt in the life of the school. The development of the Social Service Course into a real training school for social workers was one of his achievements. During the twelve years of his leadership in Meiji Gakuin, Mr. Tagawa was elected many times the chairman of the National Christian Education Association, was a leader in the Christian educational survey conducted several years ago, and was on several occasions called into conference by the government as a representative of Christianity in the "Three Religions Conferences."

Pending the selection of a successor to Mr. Tagawa, the administration of Meiji Gakuin is in the hands of the Administration Committee, with Rev. W. G. Hoekje, D. D., acting as president.

Fiftieth Anniversary of Fukyu Fukuin Kyokwai

The *Fukyu Fukuin Kyokwai* in November celebrated the fiftieth anniversary of the arrival of the first missionaries from European continental churches to Japan. The Rev. Wilfried Spinner, a Swiss national, came from Germany in September, 1885, and inaugurated the work of the Ostasien-mission in Japan. Although experiencing a set-back at the time of the Great War, the work is progressing again, and the church maintains 23 congregations, two student dormitories, a theological training school, as well as Sunday schools and kindergartens. It is going forward today under the inspiring leadership of Rev. E. Hessel of Kyoto.

Leaders of other communions in Japan at the commemoration meetings spoke appreciatively of the work done by the Ostasien-mission in Japan. Japanese members of the church contributed a memorial work of 640 pages in Japanese by H. Minami, entitled: "*Nippon ni okeru Jiyushugi Kirisuto-kyo to sono Sempai-tachi.*" (Liberal Christianity in Japan and its Leaders.) Pastor Hessel has secured the German translation rights of Dr. Kagawa's novel, "*Hitotsubu no Mugi,*" which will soon be printed either in Switzerland or Germany.

At the present time, when German theological thinking is exerting such a profound influence upon the mind of Japanese Christians, the Ostasien-mission is exerting an influence in Japan out of proportion to its size and membership. The headquarters of the Board are at Berlin and Zurich.

Book Reviews

Conducted by T. T. Brumbaugh

*JAPANESE BUDDHISM. Sir Charles Eliot, pp. 449 with index.
Edward Arnold and Co., London, 1935.*

"Japanese Buddhism" by Sir Charles Eliot is complementary to the author's "Hinduism and Buddhism" which appeared in 1921. The earlier work was devoted almost exclusively to the development of Hinduism and Buddhism within the bounds of India and comparatively little space was given to Buddhism's greater role beyond the boundaries of its original home. It was therefore only natural that Sir Charles should have wanted to pursue the story further as opportunity presented itself, especially the story of Buddhism in Japan where this missionary religion has had its most significant development and where it is still a force in the life of a vigorous modern nation. But while "Japanese Buddhism" is a supplementary volume it is at the same time complete in itself and can be read intelligibly without reference to the older work.

The author divides his subject matter into three Books, namely: Book I A Survey of Buddhism in India and China. Book II. History of Japanese Buddhism. Book III. The Sects and their Doctrines.

In Book I. the author covers much of the ground that he had covered in "Hinduism and Buddhism." This section is in many ways the most valuable not only for the student of Indian Buddhism but also for the student of Japanese Buddhism. In fact, its unique value for the latter as distinguished from the value of his older work is just because he discusses Indian Buddhism in the light of what Buddhism became later in Japan. Of course, he does not read back into early Indian Buddhism what does not really belong there but he does have a slightly different angle in approaching Indian Buddhism just because he knows Japanese Buddhism.

Repeatedly the author comes to grips with that most perplexing and important problem, namely the question as to what was the real teaching of the founder of Buddhism and how this developed into the Mahayana

type known in Japan. He holds with most Western scholars that the Pali Canon is on the whole the best source for our knowledge of early Buddhism. "I think, therefore, that the earlier parts of the Pali Pitaka—that is, the four Nikāyas with portions of the fifth Nikāya and of the Vinaya—reproduce the story of the Buddha's life and teaching as current in the generations immediately following his death and that this story is in general outline and sometimes verbally accurate. It would be unwise to attach too much importance to isolated utterances, but most statements of important doctrines are repeated many times with slight verbal differences and go back, I believe, to the recollection of the Master's disciples." This is an exceedingly well-balanced statement. The reader might wish that the author were more explicit in regard to what the founder of Buddhism actually taught on the great essentials of religion but the more one struggles with the problem of the origin and date of the Pali scriptures the more one realizes how difficult it is to be positive in these matters. It is an interesting fact that in regard to such a major idea of religion as the God idea first rate scholars have classified the Buddha as an atheist, a pantheist, a mystic, a theist, and perhaps best of all, as a reverent agnostic. It is therefore not surprising to find the author so cautious in what he affirms as definitely assured.

In discussing the voluminous Chinese Tripitaka the author clearly realizes that the major scriptures and especially those that have the greatest place in Japanese Buddhism, stand for a very different type of religion from what is characteristic in the Pali literature. However, he rightly points out that there is not such an absolute break between the two types of Buddhism as has often been assumed. He shows how in many ways the Mahayana Buddhism of China and Japan represents a gradual and natural development from the older type of Buddhism. Not only does the Chinese Canon in its Agama section contain much of what is found in the Pali Nikāyas, even though this came by way of original Sanskrit texts and not from the Pali, but it is also a fact that the distinctively Mahayana scriptures "generally open with some scene which recalls the narratives found in the Nikāyas and Agamas," and so these scriptures at least take this latter as their starting point however far they may depart in their interpretation from the older meanings. In fact a fairly good case can be made out for the claim often advanced by Mahayana Buddhists that in some of the Sanskrit canonical writings, preserved largely in their Chinese translations, we may have some elements of the founder's teachings which have not been preserved in the Pali scriptures. However, the author of "Japanese Buddhism" is too familiar with Indian religions to be carried too far afield in that direction. He recognizes clearly that Mahayana Buddhism with its emphasis on the great eternal Buddhas,

Bodhisatvas and Paradises is a later development and that much of this is a departure from the severe teachings of the Buddha. But while it represents a great change from the original it is nevertheless largely Indian in origin. Repeatedly the author stresses the close connection and similarity between Mahayana Buddhism and Hinduism. To be sure, he realizes that Mahayana had its chief development in northern India and perhaps under some influences that came from the religions and philosophies resident in the regions northwest of India and central Asia, but he is more inclined to place his emphasis on the Indian connection and he repeatedly points out how in the Pali scriptures themselves there are definite Mahayana trends. He makes the illuminating suggestion that the germ of Mahayana may be found in a sort of compromise which the severe teaching of the Buddha had to make with the practically-minded layman, on the one hand, and the leisurely speculative monk, on the other hand. The former, he says, was "more inclined to the devotional side of religion, and more disposed to think of heaven and the help of benevolent deities than the arduous road to nirvana," and the latter was "disposed to develop the psychological and philosophic sides of Gotama's teaching into elaborate systems."... "This double outlook within the Buddhist community explains most of the developments which are collectively called Mahayanism." (pp. 53, 54)

But while the author stresses the Indian factor in Mahayana Buddhism he nevertheless shows very clearly how the Buddhism of China and Japan is often very different from what Indian Buddhism ever was or could have been. In China Buddhism which in its original home was decidedly other-worldly had to come to terms with a people whose major interest has always been most markedly this-worldly. Even Zen Buddhism which claims to be a direct importation from India is far more Chinese and Japanese than it is Indian. Most striking is the fact that this religion of meditation and quietism became in Japan the religion of the soldier who of all persons is least ready to retire from the active life. He used it as a means of mental discipline and self-culture and through this as a way of dominating the world of action. Equally interesting is the fact that in Nichiren Buddhism the religion of the Buddha who himself had practically no interest in the state should become a religion which makes the welfare of the state a major concern. And repeatedly, as the author shows, Japanese Buddhism, from its beginning in the sixth century down to the twentieth, closely identified itself with the general cultural life of the nation and at times it took a decisive hand in politics and even enforced its views at the point of the sword. There is little in Book II dealing with the History of Japanese Buddhism which has not been told before but it is all told with good judgment and a spirit of moderation which inspires con-

fidence in its essential accuracy.

In Book III the author undertakes the difficult task of setting forth in greater detail the distinctive doctrines of the leading Japanese sects. He discusses thus the teachings of Tendai and Shingon as representative of Buddhism during the ninth to the twelfth centuries and then he takes up in succession the great Kamakura sects, namely, two Amida sects-Jodo and Shin—the Zen and the Nichiren. The latter is in fact presented by Sir George Sansom since this part of the work had been left unfinished when Sir Charles died. Since Book III deals exclusively with doctrines the reader may feel a little disappointed in that there was not a fuller treatment, especially of the Tendai philosophy. The author's limited knowledge of the Japanese language and the comparatively short time that he was able to give to this immense field made him necessarily more dependent upon other works in European languages and one feels that the author is on the whole on less sure ground than he was when dealing with Indian religions. However even with these limitations his contribution to our knowledge of Japanese Buddhism is real. His wide knowledge in other fields and especially his sane and balanced judgment gives everything he writes even in this less familiar field real worth. What is most refreshing is his candor in dealing with perplexing problems. He never makes an obscure point more obscure by his explanations as often happens with writers on Buddhism. From cover to cover the book is lucid in style and reveals a keen observer who is as sympathetic as he is keen. These are qualities most essential in a Western scholar who would present to the Western reader the spiritual and cultural values of the Far East.

There is only one quarrel the reviewer has with "Japanese Buddhism" and that is its high price. The book is too valuable to cost so much in "filthy lucre."

A. K. Reischauer

ETHICAL ISSUES CONFRONTING WORLD CHRISTIANS.

Daniel Johnson Fleming. \$ 2.00, pp. 280. International Missionary Council, New York, 1934.

To those interested in Christian expansion whether at home or abroad, this new survey of ethical problems presents a stimulating study. Dr. Fleming has made a careful analysis of the attitudes and practises in recent missionary endeavor and has suggested certain objectives. He feels that this study should have meaning for all Christians. Problems which have arisen in concrete situations of work abroad are used as

discussion material so that those working abroad find much which is practical. For those at home the gain in perspective should enable them to see objectively familiar principles applied to situations which often prove to be surprisingly similar to their own. The carriers of Christianity are under severe scrutiny as critics search for any sign of insincerity or hypocrisy. The work overseas finds itself plunged into problems economic, national, racial and cultural, as well as personal and religious.

The first section deals with Economic Problems. Two of the pertinent questions related to the problems of soliciting, receiving and investing funds are:— "Does the gift from a questionable source compromise the ethical standards a Christian society should maintain? To what extent may we properly declare our irresponsibility for relationships involved in the acceptance of a gift?" The refusal of the Scottish church to accept money from American slave holders and that of certain Boards to accept funds from brewers are positions which are perhaps fairly clear though one legal authority points out that the receiving of gifts and the soliciting of them must not be confused. A Board has the right to control its solicitors but if it is organized to handle funds given for Mission work it should not refuse gifts, thus taking away the legal right of others to render financial help. As Dr. Fleming guides the discussion into the complexity of modern business and investment we realize the need of more knowledge. Soliciting and investing are within our control and may prove opportunities for the church to lead society toward a more Christian economic order.

A chapter on World Christians and Economic Reconstruction shows how varied the problem is in different parts of the world. In Africa Europeans are exploiting black laborers whose standard of living is artificially kept low. They fight any attempt of the church to better the conditions of those laborers. Industrialism in India, China and Japan presents more baffling problems. The International Missionary Council at Jerusalem expressed its "desire to bring home emphatically both to the mission boards and to the indigenous churches the necessity of a comprehensive program for those larger sections of the population in any country who labor for mankind in field or factory and who, in many parts of the world as at present ordered, are without many of the conditions necessary for the abundant life which our God and Father desires for all His children."

Besides enunciating certain Christian principles and goals, and providing for constant study of current industrial policies, Dr. Fleming points out the need of deliberately seeking "to create in the people to whom one goes the will to find a way out," and also the need of changing public opinion on labor questions. A number of specific programs are presented varying from the position that it is enough to teach the gospel,

to that of the extreme left where the gospel is apparently forgotten and force is used to bring about revolution. The missions cannot advance far beyond the home church. The author shows his faith in man's ability to find a way.

The last economic issue to be discussed is the difference in standards of living. A distinction is made between the standard of living and the plane of living "Roughly one may say that the standard of living is what we want; the plane is what we actually get. Under-privileged groups the world over are challenging the great differences in planes of living and are usually most jealous of the groups just above them. The great difference in standards of living between the East and West is responsible for protective immigration laws. A balance will have to be found between higher and lower standards of living. Extreme poverty and constant worry have not proven a fruitful soil for spiritual growth, nor has too great luxury. Christians must remember that material things are to be used for gaining the full life, that possessions are a means not an end.

The second section which takes up National Problems first discusses the oath of allegiance which many pacifists cannot conscientiously take. The alternate oath is a way out of this difficulty about which missionaries should be informed. As many consulates do not have the form on file it is suggested that proper mission officials should keep a copy of the ruling of the State Department for the use of those who wish to use it. Another problem facing missionaries who take the pacifists position is that of accepting armed protection in time of military disturbance. If the missionary obeys government orders to evacuate he seems to be deserting the people for whom he has come to work and if, on the other hand he delays, he is sometimes exposing seamen and marines to risk of life. Many questions are raised such as:— "Could not a missionary be freed to preach a gospel of trust in God and in his fellowmen at the risk of his life and that of his family without being subject to the charge of defiance, or rebellion, or disloyalty to his own country?" Dr. Fleming believes in appealing to public opinion and at the same time urges mutual tolerance and respect for those who hold different but equally sincere views.

Missionaries are guests of the governments of the countries in which they are living and as such are subject to certain limitations. In India all non-British missionaries are required to sign a neutrality pledge, promising "to do nothing contrary to, or in diminution of, the authority of the lawfully constituted Government." The man who is close to the Indian nationals finds himself in a difficult position. And Dr. Fleming shows that in varying degrees each country has the same problem. He analyzes the following possible attitudes. (1) Public declaration of con-

victions. (2) Limiting advocacy to moral issues and principles. (3) Strict neutrality. (4) The exercise of influence by personal counsel and contact.

The third group of issues has to do with racial and cultural problems. Our responsibility in the World Population Problem is the first issue. The author shows that rapid increase in population is not normal but occurs for short periods as mankind attains a new level of skill in the use of things; first the use of fire, then primitive agricultural, domestication of animals, and now the use of machinery has brought us to a new level. After each new level is attained mankind has developed some sort of population control. Modern medical science has done much to prevent death and prolong life. It must also face the problem of birth and the deliberate limitation of the size of families. Here the church has as yet made little or no contribution. Governments need the help of the church in directing thought toward proper limitation and distribution of population.

Racial discrimination in America is one of the great hindrances to the work abroad. Negro delegates to conferences have had difficulty in getting hotel accommodations. American negro missionaries are not accepted by certain Boards partly because of prejudice in America and partly because in Africa government officials do not wish the natives to become conscious of negro ability as teachers and leaders. Missionaries, too, carry with them certain attitudes towards people of a different race and these tendencies to dominate must be eradicated.

Conflicts with Ethical cultures different from our own have been frequent. Contracts for work, charters for institutions, the accompanying of requests by gifts and the use of trust funds all have certain ethical implications for Westerners which they do not have for Christians with a different ethical background. The Westerner must not insist that his viewpoint is the only one. Both groups should be partners in re-evaluation and together should be able to distinguish which standards are most truly Christian.

Personal and religious issues form the last section of the book. The meaning of religious liberty is analyzed as it is interpreted in different countries. Personal beliefs and the right to worship privately are least challenged but public worship; education of children, even ones own; propagation of one's religion and the right to publish books and articles and to distribute them are controlled in many countries. The author appeals to the home Christians to lead in developing public opinion which will recognize real religious liberty. This liberty he calls "one of the great visions of mankind." The book ends with two illustrations of men with vision who because of the beauty of their spirit have won through

theological and social problems and gained for themselves and their fellows recognition of broader and deeper truths. By patience and perseverance tempered with respect and love for those who hold different views great ethical issues have been solved. Such consecrated experimentation is the author's solution for the problems he sets forth.

For a book of less than three hundred pages the variety of problems is perhaps too great. One can almost imagine oneself in one of Dr. Fleming's seminars with eager yet anxious missionaries each presenting his complex problems. The book is thought provoking and will certainly prove an impetus to further careful study of these great issues which are so clearly presented.

Esther B. Rhoads

SONGS FROM THE SLUMS. Poems by Toyohiko Kagawa, Interpretation by Lois J. Erickson. \$1.00. pp. 96. Cokesbury Press, Nashville, Tenn. 1935.

This is a collection of thirty-seven poems written by Dr. Kagawa around his early experiences in the slums of Kobe. And since Shinkawa was responsible for creating that type of mind and soul which characterizes Kagawa today, so in these verses we may expect to find Kagawa in quintessence—and are not disappointed. Kagawa's genius is intuitive and mystical, and he is at his best in poetry rather than economics or systematic religious thinking. And the best poems in the collection are those which are mystical rather than 'realistic. Against the background of squalor and poverty the real Kagawa speaks out not as a Carl Sandburg, but as a William Blake or a Francis Thompson. He has discovered God in the slums, the divine face shining through the faces of singing girls, child slaves, and the dissolute and drunken children of sin. From this standpoint the best poem is the following, entitled, "Love,"—

My God is Love;
My God is love,
Tender and deep;
I feel His close, sweet presence
Looking down to see
The beggar-baby
Lying in my arms asleep.

The reading public will look upon these verses as interpretive of Kagawa, and in a sense of Japan. They perform that necessary service, and at times go beyond Japan, beyond Shinkawa and its denizens, beyond

Kagawa, and achieve the sense of the universal, which is true poetry.

How far this result is due to Kagawa, how far it is due to the "interpretation" by Lois J. Erickson, we do not know. Certainly we have read poems by Kagawa in which the effect was spoiled by overstatement, poor taste in the choice of words, and sentimentality. So we are inclined to believe that the secret of the charm of the present book lies in its well nigh perfect English dress. There is evidenced on every page an almost inspired choice and use of words and verse forms, an emotional restraint and a sensitivity to shades of feeling, which may be accounted for mainly if not entirely by the fact that Kagawa's interpreter is herself a true artist, and perhaps the greater artist of the two.

The excellent line drawings by Julian Brazelton are sometimes marred by mistakes in depicting the details of Japanese bodily characteristics costumes and habits. In other respects, every detail of printing and arrangement combine harmoniously to enhance the value of the book.

Willis Lamott

COOPERATION AND THE WORLD MISSION, by John R. Mott. pp. 49; "CONSPECTUS OF COOPERATIVE MISSIONARY ENTERPRISES, by Charles H. Fahs and Helen E. Davis, pp. 247; both published by the International Missionary Council, New York, (\$ 1.00 and \$ 1.25 respectively.

Here are two books bearing the impression of the International Missionary Council, copyrighted by Dr. John R. Mott, and devoted to the advancement of interdenominational cooperation in Christian missionary enterprises the world over. Whether calculated to stimulate further the movement for withdrawal of support from strictly denominational missionary enterprises or to call the attention of recalcitrants back to the already large number of genuinely interdenominational projects now functioning, these books may be considered as a sequel and answer to "Re-thinking Missions" which so definitely urged upon American and world Christians closer coordination of efforts at every possible point of missionary activity. For Dr. Mott it represents the progress of his thought since the Jerusalem Meeting of the International Missionary Council.

Dr. Mott takes as his starting point what he sees as a movement "toward a division of the whole into two opposing camps—one which can be designated as Christian, though it may be very imperfectly so as yet, and the other definitely to be described as anti-Christian." To meet this situation in the same effective way in which the church has met

previous challenges to missionary activity demands that "the Christian forces related to the missionary enterprise pool not only knowledge and experience but also plans *in the making*, personalities, funds, names, and—increasingly—administration."

From this premise Dr. Mott proceeds to observations as to ways in which such concerted action may be realized, and quite Mott-esque is the preliminary technique prescribed: "(1) survey; (2) application of standards of measurement which have been generally agreed upon; (3) definite plans based on these facts and standards." It is axiomatic for the accomplishment of these and similar desirable ends, of course that, there should be a "strengthening of the various national Christian councils and the body which gives them united expression, the International Missionary Council."

These all have the familiar ring of the master strategist of missionary statesmanship under whose inspiration and leadership a host of us who are now missionaries and Christian workers in so-called foreign fields enlisted for Kingdom service. And much that Dr. Mott suggests in this book is as timely and imperative today as were his old clarion calls to "the evangelization of the world in this generation." His examples of successful cooperation here and there on the mission field are excellent—notably his reference to the Omi Brotherhood in Japan. The "secrets" or reasons he has discovered for such successes are penetratingly apt:—e.g., "Cooperation begins where love begins, and ends where love ends;" but "much that passes for cooperation may not be love, but suspicion creating a deadlock." The faulty technique he exposes as responsible for many failures in missionary and interdenominational cooperation is also a tragically true picture of which we can but be ashamed. In masterly style he presents the arguments for the utter indispensability of cooperation in future, for the sake of economy, efficiency, enlarged appeal, enriched message and program, and increased facility in entering doors of opportunity. We can easily envision Dr. Mott throwing this challenge into the faces of an audience of missionary supporters:— "Supreme among the values of cooperation is its power to help make possible the climactic and triumphant apologetic—that which Christ emphasized when He prayed that His followers might be one, not as an end in itself but that the world might believe. Herein lies our great, our most tragic neglect. If, in different parts of the world field, there are not multiplying and convincing evidences of men coming into an experience of reasonable and vital faith in the great Central Figure of the ages and the eternities, the Lord Jesus Christ, we may be absolutely certain that, among the causes, one of the most important is the failure on the part of His professed followers to present a genuinely united front in the great work of world redemption."

This is the dramatic and climactic conclusion to a book intended to call forth enthusiasm for cooperative enterprise in an interdenominational advance upon the forces of paganism constituting the other half of the divided world previously cited by Dr. Mott. Having approached the book with a very definite idea of what Cooperation and Cooperative-enterprise mean as Dr. Kagawa and an increasing number of the world's sociologists and economists use the terms, this reviewer must confess to a sense of confusion and growing disappointment as he read. With all the more interest therefore and with the hope that the larger sphere of Cooperation might be discovered therein, I turned to the companion volume, "Con-spectus of Cooperative Missionary Enterprises," which it had been originally anticipated would be included within the covers of Dr. Mott's treatise. It turns out to be a history of "The International Missionary Council and its constituent bodies," followed by a list of and reference material on the "Known institutions and conferences of a missionary cooperative nature" on file at the Missionary Research Library, Broadway and 120th St., New York, U.S.A. And a fine reference book it is, too, as such, and one that should be in every missionary library! But one does not find in it that which might be expected in a book purporting to speak of "Cooperative Enterprises," and one is thrown back to Dr. Mott's introduction entitled "Cooperation and the World Mission" which, in this light, also fails to take account of the full context of the meaning of "Cooperation." Not one word do we find in either volume challenging the existing social and economic order or, in this sense, demanding a more cooperative Christian-front. The call is, rather, to a uniting of Church effort wherever possible for the sake of impressing and then evangelizing an "unbelieving world," and we can't help feeling this would leave the world still too acceptable to the Dupont, the Vickers, and the Mitsui families.

T. T. Brumbaugh

CHURCH, COMMUNITY AND STATE: A World Issue, by J. H. Oldham. pp. 48 price 1/-, Published by the Student Christian Movement Press, in preparation for the World Conference on Christian Life and Work, 1937.

We doubt whether the S.C.M. Press has ever published a more important pamphlet than this. Every Christian should read it and ponder over it, for it gets down to the basis of our now evolving social life, which "may not properly be called a religion, but is offered as a substitute for religion and becomes its powerful rival," (p. 10). "The crucial issue is

whether this common life and common culture will be inspired by Christian or pagan conceptions of the meaning and purpose of human life," (p. 19).

The book, too, is one which should be translated into Japanese, and that without delay, both for what it contains and also because the Japanese conception of the state may have something to offer, especially when interpreted by Christian Japanese. Further, the danger of the present drift toward state control of the whole man is not unreal in Japan, despite the generally enlightened policies of the authorities.

What we have said above, we say again: this is a book to read and to translate.

W. H. Murray Walton

Personals

Compiled by C. P. Garman

New Arrivals

- HOCKIN. Miss Margaret Hockin (YWCA) arrived in Japan in September coming from Canada to assist in Domestic Science work in connection with the Tokyo Y. W. C. A. At present she is attending the School of Japanese Language and Culture.
- LEIDAL. Miss Marie Leidal (ERC), a graduate of the Westminster Choir School, arrived in Japan on Nov. 4. and has taken up her work as voice teacher in Miyagi College. Her address is, 112 Kita Nibancho, Sendai.
- NAEFE. Miss Alma C. Naeve (ERC), the niece of Dr. and Mrs. D. C. Kriete, arrived in Japan on Aug. 20, and has become a teacher of English in Miyagi College, residing at 168 Higashi Nibancho, Sendai.
- WILSON. Miss D., (JRM) arrived from Australia October 24, at Kobe per the "Kitano Maru", and is located at 162, Kita Yoban-cho, Sendai.
- WRIGHT. Miss P. M., (JRM) arrived at Yokohama from England, September 6, per the "Empress of Asia", and is located at 162, Kita Yoban-cho, Sendai.

Arrivals

- BUNKER. Miss A. (JRM), returned from furlough in England by the "Empress of Asia" September 6, and is located at 1577, Sumiyoshi-cho, Sumiyoshi-ku, Osaka.
- CHAPMAN. Rev. J. J. Chapman (PE) returned to his post in Kyoto on Dec. 2, from regular furlough. Mrs. Chapman and daughter Josephine are expected early in January, having stopped for a visit in Swatow.
- ENGELMAN. Rev. and Mrs. M. J. Engelman (ERC) with their family returned to Japan on Sept. 13, after a year's study at Union Theological Seminary, New York. They have resumed their evangelistic work and are living at 31 Torii-machi, Aizu-Wakamatsu.
- KAUFMAN. Miss Emma Kaufman (YWCA) returned to Tokyo from her summer vacation, which was spent in Canada and U. S. A.

- MANN. Bishop and Mrs. J.C. Mann (CMS) arrived at Kobe, Dec. 7, returning from furlough in England. Accompanying them were their daughter, Miss Jean Mann, and a niece, Miss Woodd. Their address will be 303 Maeshinya, Haruyoshi, Fukuoka, after Jan. 15, when the Bishop takes up his duties as Bishop of Kyushu.
- PAYNE. Miss Mildred Payne (MEC), returned from furlough in November to take up her work in Aikei Gakuen, Adachi-ku Tokyo.
- THOMPSON. Miss F. Thompson (CMS), returned from furlough on Nov. 17, going to her station at Omuta.
- TRISTRAM. Miss K. Tristram (CMS), returned from furlough in December. Her time will be divided between the Poole School, Osaka, and Garden Home, Tokyo.
- WOODWARD. Rev. S. C. Woodward (CMS), wife and baby, returned from furlough on Dec. 14. At present they are living with Rev. W.P. Buncombe, 487 Asagaya 3-chome, Suginami-ku, Tokyo. In April they are to take up residence at the Seikokai Theological College at Ikebukuro.
- WRIGHT. Rev. and Mrs. R. C. Wright, arrived in Japan on December 26 after a year and a half in Canada. Mr. Wright has accepted a position as teacher in the Takaoka Higher Commercial School from April 1st.

Births

- BRYAN. The H. H. Bryan (PS) home in Tokushima was gladdenep October 7 by the birth of Edwin Lancaster, a second son.
- HESSSEL. A son, Diethelm Traugott, was born to Rev. and Mrs. Egon Hessel (OAM) of Kyoto on January 11.
- REEVE. A daughter, Evelyn Joan, was born to Rev. and Mrs. Warren S. Reeve (PN) of Hirano, at St. Barnabas' Hospital, Osaka, on December 17.
- WARNER. A son, Paul Linthicum, was born to Rev. and Mrs. Paul F. Warner (MP) of Nagoya, November 18 at the Yokohama General Hospital.

Marriages

- HOLTOM-HUME. On November 24, Thomas Holtom, son of Rev. and Mrs. D.C. Holtom (ABF) of Yokohama, and Miss Olive Hume, niece of Rev. and Mrs. C.H. Ross (ABF) formerly of Sendai, were united in marriage. The ceremony was performed by the bride's uncle.

Deaths

- DRAPER. Mrs. G. F., born May 6, 1859, passed away on October 29, 1935, at Yokohama. With her husband, Mrs. Draper arrived in Yokohama in 1880, where more than half of her missionary life was spent. Among her many activities, of special importance was her work as a founder of the National Mothers' Association, and the inauguration of Mother's Day in Japan. Mrs. Draper was a missionary of the Methodist Episcopal Church.
- FYSON. Mrs. Eleanor Fyson (CMS), widow of the late Bishop Fyson of the Hokkaido, died at Sutton Valence in Kent, on August 24, 1935, in her 85th year.
- McILWAINE. Following an extended illness Mrs. W. A. McIlwaine (PS) died on October 22 at the home of her sister in Greensboro, North Carolina.
- PEARSON. Dr. Wm. L. Pearson (AFP), whose wife Alice Lewis Pearson was well known in Japan when at the Friends Girls' School, Tokyo, died at their home in Pasadena, Calif., in October. His sudden death came at the end of an active life of more than eighty years.
- RITSON. Miss Eliza Ritson (CMS) died at Sunderland, Aug. 25, 1935. She had retired from missionary service in Japan some eighteen years ago, after spending 25 years at Tokushima where she is still lovingly remembered.
- TENNY. Rev. Charles B. Tenny, D.D., (ABF) died in New York state on January 11, after a period of ill health extending over several years. Dr. Tenny came to Japan in 1900, retiring in 1930 because of ill health. During most of his 30 years he was in educational work, being instrumental in the founding and development of Kanto Gakuin Yokohama. He is survived by his wife and two children.

Departures

- ACOCK. The Misses Amy and Winifred Acock (ABF), sailed for furlough October 29, exactly thirty years after the first arrival of the former. During the winter months they may be addressed at: Fletcher Apartments, 117 S. Isabel St., Glendale, Calif.
- DAUGHERTY. Miss Lena G. Daugherty (PN) of Joshi Gakuin, Tokyo, left for furlough on Dec. 18 on the N.D.L. SS "Potsdam," via the ports. Miss Daugherty's address in the United States will be Bedford, Iowa.

GORBOLD. Mrs. R. P. Gorbald (PN) of Osaka, left Japan on November 7, on the SS Asama Maru, to retire in the United States. Coming to Japan 43 years before as Miss Mary Palmer, Mrs. Gorbald has been active in many lines of missionary work, but her name will be always associated primarily with that of the Wilmina Girls' School, Osaka, where she worked for many years. Her present address is, 2889 San Pasqual St., Pasadena, Calif.

HENTY. Miss A. M. Henty (CMS) sailed on furlough by the Haruna Maru on Dec. 27th.

MARSHALL. Mr. and Mrs. George H. Marshall, (PE) of St. Paul's University Ikebukuro, Tokyo, left, with their small son, in November for furlough in the United States.

McKIM. The Rt. Rev. John McKim, D. D. (PE) resigned as Bishop of North Tokyo, November 1, and sailed for Honolulu on November 7. His future address will be, Hauoli, Lunalilo Street, Honolulu, Hawaii.

McKIM. Miss Bessie McKim, (PE) of Mito, sailed December 19, on account of ill health, to spend the winter in Southern California.

SIMONS. Miss Marian G. Simons, (MEC) sailed on furlough, December 5.

ST. JOHN. Mrs. Alice C. St. John, (PE) of St. Luke's Hospital, Tokyo, sailed December 19, on account of ill health, to spend the winter in Southern California.

STOKES. Miss K. Stokes, (SPG) sailed from Kobe Nov. 8 on sick leave. At one time her return was considered unlikely, but her improved condition indicates a probable return in the spring of 1937.

Miscellaneous

BARNARD. Rev. and Mrs. C. E. Barnard (PN) of Hiroshima, who left Japan on health furlough last autumn have both improved sufficiently to permit them to take up furlough study looking forward to returning to the field.

BOVENKERK. Rev. and Mrs. Henry G. Bovenkerk (PN) of Tsu are now residing in Ithica, N. Y., where Mr. Bovenkerk is taking furlough study in rural sociology at Cornell University, in preparation to returning to Japan. Mrs. Bovenkerk's father died in October at Zeeland, Michigan, after a lingering illness.

BUCHANAN. Princeton University has recently conferred upon Rev. P. W. Buchanan (PS) of Nagoya, the degree of Doctor of Philosophy. This is in recognition of philological work, particularly in connection with Uraltasiatic and Austroasiatic languages.

- de MAAGD. Rev. and Mrs. John C. de Maagd (RCA) detained at home because of the financial depression, have accepted a pastoral appointment and may be addressed at Hopewell Junction, N. Y.
- FOOTE. During his recent furlough, Rev. J. A. Foote, (ABF) of Osaka received for the second time the degree of Doctor of Divinity, this time conferred by Brown University.
- KENNARD. The University of Strasburg has conferred the degree of Th. D. on the Rev. Spencer Kennard, Ph. D., Lit. D. (ABF).
- KRIETE. The degree of Doctor of Divinity was conferred on Rev. C. D. Kriete (ERC) by Ursinus College, last June. With Mrs. Kriete he returned in August and has resumed his duties as president of Miyagi College, Sendai.
- LEE. Miss Mabel Lee (MEC) has been transferred from Sendai to Kumamoto.
- MICKEY. Miss Portia Mickey (ABCFM) formerly of North China while visiting Japan was called to the staff of Doshisha University, taking the place of Mrs. C. A. Warren during the furlough of the latter.
- MILLER. Rev. H. K. Miller, D. D. (ERC) of Tokyo has been ill for the past few months. He is in the Tokyo Sanitarium-Hospital.
- SMITH. Rev. and Mrs. John C. Smith (PN) of Wakayama have had their furlough extended from Dec. 15 until February 15, 1936, for health reasons. Mr. Smith is studying at Hartford Seminary Foundation.
- WELCH. Bishop and Mrs. Herbert Welch (MEC) will arrive in Japan from Shanghai January 23 for a brief visit before sailing to America to attend the General Conference of the Methodist Episcopal Church.
- WOODARD. Rev. and Mrs. Wm. Woodard (ABCFM) and family were transferred from Seoul, Chosen to Osaka in September. Mr. Woodward has been called to a new type of service, being made Honorary Secretary of the Kumiai Kyokwai Hombu, with offices in Daido Building, Osaka. The family resides at Shukugawa, Nishinomiya.

Notice

"Mrs. Dunn-Pattison, sister of the late Mr. Paget Wilkes, would be very glad to have letters from any of his friends giving personal reminiscences and impressions of his work in Japan since 1897, as soon as possible, as she is intending to write the story of his life and work. These can be addressed to her c/o Sunrise Home, Akashi."